

prophet, would know surely who and what kind of woman that is that toucheth him: for she is a sinner.

40 And Jesus answering, said to him: Simon, I have something to say to thee. But he said: Master, say it.

41 A certain creditor had two debtors; the one owed five hundred pence, and the other fifty.

42 And, whereas they had not wherewith to pay, he forgave them both. Which, therefore, of the two loveth him most?

43 Simon answering, said: I suppose that he to whom he forgave most. And he said to him: Thou hast judged rightly.

44 And turning to the woman, he said to Simon: Dost thou see this woman? I entered into thy house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with her hair.

45 Thou gavest me no kiss: but she, since she came in, hath not ceased to kiss my feet.

46 My head, with oil, thou didst not anoint: but she, with ointment, hath anointed my feet.

47 Wherefore I say to thee: Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less.

48 And he said to her: Thy sins are forgiven thee.

49 And they that sat together at table began to say within themselves: Who is this that forgiveth sins also?

50 And he said to the woman: Thy faith hath made thee safe: go in peace.

## CHAP. VIII.

*The parable of the seed. Christ stills the storm at sea: casts out the legion: heals the issue of blood: and raises the daughter of Jairus to life.*

AND it came to pass afterwards, that he travelled through the cities and towns, preaching and publishing the gospel of the kingdom of God: and the twelve with him,

2 And certain women who had been healed of evil spirits and infirmities:<sup>b</sup> Mary called Magdalene, out of whom seven devils were gone forth,

3 And Joanna, the wife of Chusa, Herod's steward, and Susanna, and many others, who ministered unto him of their substance.

4 And when a very great multitude was gathered

<sup>a</sup> Matt. ix. 2.—<sup>b</sup> A. D. 31. Mark xvi. 9.—<sup>c</sup> Matt. xiii. 3; Mark iv. 3.—<sup>d</sup> Isa. vi. 9, Matt. xiii. 14; Mark iv. 12; John xii. 40; Acts xxviii. 26; Rom. xi. 8.

his erroneous inference that Christ could not be a prophet; for all things are not necessarily revealed by God to his prophets; 3. By judging of Christ, after his own and the other Pharisees' treatment of sinners; who, elated with pride, and thinking themselves just, kept all public sinners at a respectful distance; whereas not those who are well but such as are sick, need the physician. Menochius.

VER. 47. *Many sins are forgiven her, because she hath loved much.* In the Scripture an effect sometimes seems attributed to one only cause, when there are diverse other concurring dispositions: the sins of this woman, in this verse, are said to be forgiven, because *she loved much*: but (ver. 50) Christ tells her, *thy faith hath made thee safe*. In a true conversion are joined faith, hope, love, sorrow, and other pious dispositions. Wi.

VER. 50. This is one of those places upon which modern sectaries lay so much stress, in order to prove that faith alone can save us. But if they will attentively consider the different parts of this history, they will easily discover the fallacy of their argument. Because, before Christ spoke these words, *thy faith, &c.*, he had said to Magdalene, *many sins are forgiven her, because she hath loved much*. Therefore she was justified not so much through her faith, as her charity: still she had faith, or she would not have come to Jesus, to be delivered from her sins. It was therefore her faith, working by charity, that justified her: and this is the doctrine of the Catholic Church. Nevertheless, she had not that faith, which modern sectaries affirm to be necessary for their justification, viz. a belief that they are

together, and hastened out of the cities to him, he spoke by a similitude:

5 <sup>a</sup> A sower went out to sow his seed: and as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock: and as soon as it was sprung up, it withered away, because it had no moisture.

7 And some fell among thorns, and the thorns growing up with it, choked it.

8 And some fell upon good ground: and sprung up, and yielded fruit a hundred-fold. Saying these things, he cried out: He that hath ears to hear, let him hear.

9 And his disciples asked him what this parable might be.

10 To whom he said: To you it is given to know the mystery of the kingdom of God: but to the rest in parables: <sup>d</sup> that seeing, they may not see, and hearing, may not understand.

11 Now the parable is this: The seed is the word of God.

12 And they, by the way-side, are they that hear; then the devil cometh, and taketh the word out of their heart, lest believing, they should be saved.

13 Now they upon the rock: *are they* who when they hear, receive the word with joy: and these have no roots; who believe for a while, and in time of temptation, fall away.

14 And that which fell among thorns: are they who have heard, and going their way, are choked with the cares and riches, and pleasures of this life, and yield no fruit.

15 But that on the good ground, are they who in a good and perfect heart, hearing the word, keep it, and bring forth fruit in patience.

16 <sup>e</sup> Now no man that lighteth a candle, covereth it with a vessel, or putteth it under a bed: but setteth it upon a candlestick, that they who come in, may see the light.

17 <sup>f</sup> For there is not any thing secret, that shall not be made manifest: nor hidden, that shall not be known, and come abroad.

18 Take heed, therefore, how you hear. <sup>g</sup> For whosoever hath, to him shall be given: and whosoever hath not,

<sup>e</sup> Matt. v. 15; Mark iv. 21.—<sup>f</sup> Matt. x. 26; Mark iv. 22.  
<sup>g</sup> Matt. xiii. 12, and xxv. 29.

already justified, and that their sins are forgiven: this faith the woman here mentioned had not before Christ spoke those words to her; for it was to obtain the remission of her sins, that she performed so many offices of charity, washing his feet with her tears, &c. But it may be asked, Why then does Christ attribute her salvation to her faith? The answer is easy, and has often been given, viz. that faith is the beginning of salvation; for it was her faith that brought her to Christ: for had not the woman believed in him, she never would have come to him to obtain the remission of her sins. Maldonatus.

CHAP. VIII. VER. 2. Mention is made in the Gospels of a woman who was a sinner, (Luke vii.) of Mary of Bethania, the sister of Lazarus, (John xi. and xii.; Mark xiv.; Matt. xxvi.); and of Mary Magdalene, who followed Jesus from Galilee, and ministered to him. Many think all this to belong to one and the same person: others think these were three distinct persons. See the arguments on both sides in Alban Butler's Lives of Saints, July 22nd; and also more at large in the dissertation upon the three *Marys*, at the conclusion of the harmony in the Bible de Venice.

VER. 16. Our Lord calls himself the lighted candle, placed in the middle of the world. Christ was by nature God, and by dispensation man: and thus, not unlike to a torch placed in the middle of a house, does our Lord, seated in the soul of man, illumine all around him. But by the candlestick is understood the Church, which he illuminates by the refulgent rays of his Divine word. S. Maximus.



that also which he thinketh he hath, shall be taken away from him.

19 \*And his mother and brethren came to him : and they could not come at him for the crowd.

20 And it was told him : Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered, and said to them : My mother and my brethren are they, who hear the word of God, and do it.

22 <sup>b</sup>And it came to pass on a certain day, that he went into a little ship with his disciples, and he said to them : Let us go over to the other side of the lake. And they launched forth.

23 And when they were sailing, he slept : and there came down a storm of wind on the lake, and they were filled, and were in danger.

24 And they came and awaked him, saying : Master, we perish. But he arising, rebuked the wind, and the raging of the water : and it ceased, and there was a calm.

25 And he said to them : Where is your faith ? And they being afraid, wondered, saying one to another : Who is this (think you) : that he commandeth both the winds and the sea, and they obey him ?

26 And they sailed to the country of the Gerasens, which is over against Galilee.

27 And when he was come forth to the land, there met him a certain man who had a devil now for a long time, and he wore no clothes, neither did he abide in a house, but in the tombs.

28 And when he saw Jesus, he fell down before him : and crying out with a loud voice, he said : What have I to do with thee, Jesus, Son of the most high God ? I beseech thee, do not torment me.

29 For he commanded the unclean spirit to go out of the man. For many times it seized him, and he was bound with chains, and kept in fetters : and he broke the bonds, and was driven by the devil into the deserts.

30 And Jesus asked him, saying : What is thy name ? But he said : Legion : because many devils were entered into him.

31 And they besought him that he would not command them to go into the deep.

32 And there was there a herd of many swine feeding on the mountain : and they besought him that he would suffer them to enter into them. And he suffered them.

33 The devils, therefore, went out of the man, and en-

tered into the swine : and the herd run violently down a steep place into the lake, and were stifled.

34 Which, when they that fed them, saw done, they fled away, and told it in the city and in the villages.

35 And they went out to see what was done : and they came to Jesus, and found the man, out of whom the devils had departed, sitting at his feet, clothed, and of a sound mind, and they were afraid.

36 And they also that had seen it told them, how he had been healed from the legion.

37 And all the multitude of the country of the Gerasens besought him to depart from them : for they were taken with great fear. And he went up into the ship, and returned back again.

38 Now the man, out of whom the devils were departed, besought him that he might be with him. But Jesus sent him away, saying :

39 Return to thy house, and tell how great things God hath done to thee. And he went through the whole city publishing how great things Jesus had done to him.

40 And it came to pass, that when Jesus was returned, the multitude received him. For they were all waiting for him.

41 \*And behold there came a man whose name was Jairus, and he was a ruler of the synagogue : and he fell down at the feet of Jesus, beseeching him that he would come into his house,

42 For he had an only daughter, almost twelve years old, and she was dying. And it happened, as he went, that he was thronged by the multitudes.

43 And there was a certain woman having an issue of blood twelve years, who had bestowed all her substance on physicians, and could not be healed by any :

44 She came behind him, and touched the hem of his garment : and immediately her issue of blood stopped.

45 And Jesus said : Who is it that touched me ? And when all denied, Peter, and they that were with him said : Master, the multitudes throng thee, and press thee, and dost thou say : Who touched me ?

46 And Jesus said : Somebody hath touched me : for I know that virtue is gone out from me.

47 And the woman seeing, that she was not hid, came trembling, and fell down before his feet : and declared, before all the people, for what cause she had touched him, and how she was immediately healed.

\* Matt. xii. 46; Mark iii. 32.—<sup>b</sup> Matt. viii. 23; Mark iv. 36.

c Matt. xix. 18; Mark v. 22.

VER. 20. These brethren were not the sons of the blessed Virgin Mary, mother of God, as Helvidius wickedly taught; nor yet the sons of Joseph, by another wife; for, as S. Jerom writeth, not only Mary, but Joseph also, observed virginity. Contra Helvidium, c. 9, et ibidem, c. 8.—In the scriptural idiom, cousins are called brethren. B.

VER. 22. *And they launched forth*: lit. *they went up*. The sense is, being gone abroad, they set forward, or launched forth, as in the Prot. translation. Wi.

VER. 23. *And they were filled*; i. e. the little ship was filled with water. Wi.

VER. 25. After Christ had appeased the storm at sea, the disciples, all astonished at the miracle, began to whisper to each other, saying, *Who is this!* not that the disciples were ignorant of whom they were speaking, but they wondered at his mighty works, and at the glory of his Divine power. S. Amb.

VER. 26. Here S. Matt. relates the history of the two demoniacs, whilst S. Mark and S. Luke speak only of one; but the man mentioned in these two evangelists, was a man of some consideration and consequence, for whose care the country was deeply interested. S. Austin de Concord. Evang.

VER. 28. This is not a voluntary confession, which merits a reward, but a forced acknowledgment, extorted against their wills. Like fugitive servants, who, when they meet their masters, think of nothing but of deprecating punishment.

The devils think our Lord is come down upon earth to judge them. S. Jerom.—The torment from which this devil desires to be freed, is the pain and affliction he would suffer by being forced to yield to the power of Christ, in leaving the man; not the general torment of hell, to which he knew he was unchangeably and irrevocably condemned. Jans. Conc. Evang.

VER. 30. He did not put the question through ignorance of his name, but that his answer might show forth the Divine power in a more glorious manner; as also for our instruction, that knowing the great number of our invisible enemies, we might work out our salvation with fear and trembling, placing all our confidence in God. Dion. Carth.

VER. 32. If, says S. Athanasius, the infernal spirits have no power over such impure beasts as swine, with much greater reason then are they deprived of power over man, who is made after God's own image, and redeemed by the blood of his Son, Christ Jesus. We should therefore fear only God, and despise the devil. In Vit. S. Ant.

VER. 41. See this explained in Matt. ix., and Mark v.

VER. 45. All denied that they had *designedly* touched him, though, on account of the pressure of the crowd, many *unwillingly* touched him. Menochii Commentaria.













**T**hen, amen, I say to you: he that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep.

Cath.







48 But he said to her: Daughter, thy faith hath made thee whole: go in peace.

49 While he was yet speaking, there cometh one to the ruler of the synagogue, saying to him: Thy daughter is dead, trouble him not.

50 But Jesus hearing this word, answered the father of the maid: Fear not, believe only, and she shall be safe.

51 And when he was come to the house, he suffered no man to go with him, but Peter, and James, and John, and the father and mother of the maiden.

52 And all wept and mourned for her. But he said: Weep not; the maid is not dead, but sleepeth.

53 And they laughed at him, knowing that she was dead.

54 But he taking her by the hand cried out, saying: Maid, arise.

55 And her spirit returned, and she rose immediately. And he bade them give her to eat.

56 And her parents were astonished, whom he charged not to tell any one what had been done.

## CHAP. IX.

*Christ sends forth his apostles: feeds five thousand with five loaves. is transfigured: and casts out a devil.*

**T**HEN<sup>a</sup> having called together the twelve apostles, he gave them power, and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 <sup>b</sup> And he said to them: Take nothing for your journey, neither staff, nor scrip, nor bread, nor money, neither have two coats.

4 And whatsoever house you shall enter into, abide there, and depart not from thence.

5 And whosoever will not receive you: <sup>c</sup> when ye go out of that city, shake off even the dust of your feet for a testimony against them.

6 And going out, they went about through the towns preaching the gospel, and healing every where.

7 <sup>d</sup> Now Herod, the tetrarch, heard of all that was done by him; and he was in a doubt, because it was said

8 By some: That John was risen from the dead: but by some *others*: that Elias had appeared: and by others: that one of the ancient prophets was risen.

9 And Herod said: John I have beheaded: but who is this of whom I hear such things? And he sought to see him.

10 And the apostles being returned, related to him all

<sup>a</sup> Matt. x. 1; Mark iii. 15.—<sup>b</sup> Matt. x. 9; Mark vi. 8.—<sup>c</sup> Acts xiii. 51.—<sup>d</sup> Matt. xiv. 1; Mark vi. 14.—<sup>e</sup> Matt. xiv. 15; Mark vi. 36.—<sup>f</sup> John vi. 9.—<sup>g</sup> Matt. xvi. 13; Mark viii. 37.—<sup>h</sup> Matt. xvii. 21;

VER. 49. Παρὰ τοῦ ἀρχισυναγώγου, which some interpret, from the house of the ruler. M.—In vain do you trouble him. Idem ibid.

CHAP. IX. VER. 1. Over all devils; so that none should be able to resist them. For all were not equally easy to be expelled, as we shall see in this same chapter, in the person of a possessed child, whom the apostles could not heal, because they did not use prayer and fasting against it; and because their faith was not sufficiently strong and ardent. Calmet.

VER. 4. And depart\* not from thence. In the ordinary Greek copies we find, and depart from thence. The sense appears, by the other evangelists, (Matt. x. 11, and Mark vi. 10,) that Christ gave this admonition to his disciples, not to change their lodging from house to house; but while they staid in a town, to remain in the same house. And though the negative be here omitted in the Greek, interpreters bring it to the same, by telling us that the sense is, stay here, and depart from thence; i. e. stay in that house, so that leaving the town you may depart from the same house. Wl.

they had done: and having taken them, he retired apart into a desert place, which belongeth to Bethsaida.

11 Which, when the people knew, they followed him: and he received them, and spoke to them of the kingdom of God, and healed them who had need of healing.

12 Now the day began to decline. And the twelve came and said to him: Send away the multitude, that going into the towns and villages round about, they may lodge and get victuals: for we are here in a desert place.

13 But he said to them: Give you them to eat. And they said: We have no more than five loaves and two fishes: unless we should go and buy food for all the multitude.

14 Now they were about five thousand men. And he said to his disciples: Make them sit down by fifties in a company.

15 And they did so: and made them all sit down.

16 And taking the five loaves, and the two fishes, he looked up to heaven, and blessed them: and he broke, and distributed to his disciples, to set before the multitude.

17 And they did all eat, and were filled. And there were taken up of fragments, that remained to them, twelve baskets.

18 <sup>e</sup> And it came to pass, as he was alone praying, his disciples also were with him: and he asked them, saying: Who do the people say that I am?

19 But they answered, and said: John the Baptist: but some say Elias; and others say, that one of the former prophets is risen again.

20 And he said to them: But who do you say that I am? Simon Peter answering, said: The Christ of God.

21 But he strictly charging them, commanded they should tell this to no man,

22 Saying: <sup>b</sup> The Son of man must suffer many things and be rejected by the ancients, and chief priests, and Scribes, and be killed, and rise again the third day.

23 <sup>i</sup> And he said to all: If any man will come after me, let him deny himself and take up his cross daily, and follow me.

24 <sup>k</sup> For whosoever will save his life, shall lose it: for he that shall lose his life for my sake, shall save it.

25 For what doth it profit a man if he gain the whole world, and lose himself, and cast away himself?

26 <sup>l</sup> For whosoever shall be ashamed of me, and of my words; of him shall the Son of man be ashamed, when he shall come in his majesty, and of his Father's, and of the holy angels.

27 <sup>m</sup> But I say to you, truly: There are some standing

Mark viii. 31, and ix. 30.—<sup>i</sup> Matt. x. 38, and xvi. 24; Mark viii. 34; Infra, xiv. 27.

<sup>k</sup> Infra, xvii. 33; John xii. 25.—<sup>l</sup> Matt. x. 33; Mark viii. 38;

2 Tim. ii. 12.—<sup>m</sup> Matt. xvi. 28; Mark viii. 39.

VER. 8. Risen from the dead. Herod was perplexed and in suspense about the report that it was John that was risen from the dead. . . . From this it appears, that some of the Jews, and Herod himself, believed in some kind of metempsychosis, or transmigration of souls.—Most of the Jews believed the true doctrine of a resurrection, viz. that of the body; which must one day be renewed to life by the same soul which now animates it: and this is the doctrine of faith and of the Church, which she teaches from both the Old and New Testament, instead of that transmigration of souls, which has no foundation or appearance of truth. It is probable that this error was widely diffused among the Jews in our Saviour's time. It was a doctrine suited to the taste of the Orientals. Some think they can see traces of it in the history of Elias. That prophet being taken away, and the Jews seeing Eliseus perform the same miracles, said, that the spirit of Elias had rested on him. Calmet.

VER. 27. Kingdom of God. This is generally understood of the transfiguration, in which Christ showed to the three disciples an essay of his glory. Calmet.



here that shall not taste death, till they see the kingdom of God.

28 <sup>a</sup>And it came to pass about eight days after these words, that he took Peter, and James, and John, and went up into a mountain to pray.

29 And whilst he prayed, the appearance of his countenance was altered: and his raiment became white and shining.

30 And behold two men were talking with him. And they were Moses and Elias,

31 Appearing in majesty: and they spoke of his decease, which he was to accomplish in Jerusalem.

32 But Peter, and they that were with him, were heavy with sleep. And awaking, they saw his majesty, and the two men that stood with him.

33 And it came to pass, that as they were departing from him, Peter said to Jesus: Master, it is good for us to be here: and let us make three tabernacles, one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 And as he spoke these things, there came a cloud, and overshadowed them: and they were afraid, when they entered into the cloud.

35 And a voice came out of the cloud, saying: <sup>b</sup>This is my beloved Son, hear him.

36 And whilst the voice was uttered, Jesus was found alone. And they held their peace, and told no man in those days any of these things which they had seen.

37 And it came to pass, that on the day following, when they came down from the mountain, there met him a great multitude.

38 <sup>c</sup>And behold a man, among the crowd, cried out, saying: Master, I beseech thee, look upon my son, for he is the only one I have.

39 And lo, a spirit seizeth him, and he suddenly crieth out, and he throweth him down, and teareth him so that he foameth, and bruising him hardly, departeth from him:

40 And I desired thy disciples to cast him out, and they could not.

<sup>a</sup> Matt. xvii. 1; Mark ix. 1.—<sup>b</sup> 2 Pet. i. 17.

VER. 30. *And behold two men.* Moses and Elias, by ministering to our Lord in his glory, showed him to be the Lord of both Old and New Testament. The disciples also, upon seeing the glory of their fellow-creatures, would be filled with admiration at the condescension of their Divine Master; and considering the delights of future happiness, be stirred up to a holy emulation of those who had laboured before them, and be fortified in their ensuing conflicts; for nothing so much lightens the present labour, as the consideration of the future recompence. S. Cyril.

VER. 31. *They spoke of his decease,*† or his departure out of this world. S. Peter useth the same Greek word for his death. 2 Pet. i. 15. Wi.

VER. 33. *It is good for us.* It is not good, O Peter, for Christ to remain always. Should he have remained there, the promise he had made thee would never have been fulfilled. Thou wouldst never have obtained the keys of the kingdom of heaven, and the reign of death would not have been destroyed. Damasus, Orat. de Transfigur. Domini.

VER. 35. *And a voice, &c.* This is the voice of the Father from the cloud, as if he should say, "I call him not one of my sons, but my true and natural Son, to the resemblance of whom all others are adopted." S. Cyril.

VER. 45. *They understood not this word.* They understood well enough what was meant by being delivered into the hands of his enemies, and being put to death; but they could not comprehend how Jesus Christ, whom they knew to be the Messiah, and the Son of God, and whom they believed to be immortal, and eternal, could suffer death, or affronts and outrages from men. These ideas seemed incompatible; they perceived in them some mystery, which they could not penetrate. Calmet.

VER. 49. *We forbade him.* S. John having the most love for his Lord, and being particularly beloved by him, thought all were to be excluded from these gifts who were not obedient to his Divine Master. S. Aug.—But we must remem-

41 And Jesus answering, said: O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was coming near, the devil threw him down and tore him.

43 And Jesus rebuked the unclean spirit, and cured the boy, and restored him to his father.

44 And all were astonished at the mighty power of God: but while they all wondered at all the things he did, he said to his disciples: Lay you up in your hearts these words: for it shall come to pass, that the Son of man shall be delivered into the hands of men.

45 But they understood not this word, and it was hid from them, so that they perceived it not. And they were afraid to ask him concerning this word.

46 <sup>d</sup>And there entered a thought into them, which of them should be greater.

47 But Jesus seeing the thoughts of their heart, took a child, and set him by him,

48 And said to them: Whosoever shall receive this child in my name, receiveth me: and whosoever shall receive me, receiveth him that sent me. For he that is the least among you all, he is the greatest.

49 And John answering, said: Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not with us.

50 And Jesus said to him: Forbid him not: for he that is not against you, is for you.

51 And it came to pass when the days of his assumption were accomplishing, that he stedfastly set his face to go to Jerusalem.

52 And he sent messengers before his face: and going, they entered into a city of the Samaritans to prepare for him.

53 And they received him not, because his face was of one going into Jerusalem.

54 And when his disciples, James and John, had seen this, they said: Lord, wilt thou that we command fire to come down from heaven and consume them?

<sup>e</sup> Matt. xvii. 14; Mark ix. 16.—<sup>d</sup> Matt. xviii. 1; Mark ix. 33.

ber, that not the minister is the author of these miracles, but the grace which is in him, who performs these wonders by virtue of the power of Christ. S. Cyril.

VER. 51. *The days of his assumption,* i. e. of his ascension into heaven. See the same Greek word, Mark xvi. 19, and Acts i. 11.—*He stedfastly set his face to go to Jerusalem,* or literally, *he fixed † his countenance to go up to Jerusalem.*—And (ver. 53) *because his face was of one going into Jerusalem.* These expressions come from the style of the Hebrews. See 4 Kings xii. 17; Jer. xlii. 15; Ezech. iv. 3. The sense is, that the Samaritans perceived that he and his company were going up to adore in Jerusalem, at which they were displeased, having an antipathy against the Jews and their temple. Wi.—It is not here said, as some interpreters have believed, that this journey to Jerusalem was the last of his life, in which he was crucified. It appears from the context, that there were still many months before the death of Christ, and that this journey was probably for the feast of Pentecost. But that year was the last of the life of Jesus Christ; and he already knew the dispositions of the Jews, and what was to befall him shortly.

VER. 52. *Messengers, &c.* S. Jerom believes that Christ sent true angels before him to announce his coming. The Greek word ἀγγελοι, generally signifies an angel; but it likewise means a messenger. Most interpreters believe he sent James and John, to prepare what was necessary for provisions and lodging. This precaution was necessary, as he was always followed by great crowds. The history, from ver. 51 to the end of the chapter, is mentioned by none of the evangelists, except S. Luke. Calmet.

VER. 54. *Wilt thou that we command fire, &c.* In the Greek is added, *as Elias did.* These words might be first in the margin, and thence by transcribers taken into the text. The two apostles, called the *sons of thunder*, knew their Master was greater than Elias; and therefore they are for calling for fire from heaven, as he had done. Wi.—It was probably this trait in the life of James and John, which gained them the name of *Bonnerges*, the sons of thunder. Their too



55 And turning, he rebuked them, saying: You know not of what spirit you are.

56 \*The Son of man came not to destroy souls, but to save. And they went into another town.

57 And it came to pass as they walked in the way, that a certain man said to him: I will follow thee whithersoever thou goest.

58 <sup>b</sup>Jesus said to him: The foxes have holes, and the birds of the air, nests; but the Son of man hath not where to lay his head.

59 But he said to another: Follow me. And he said: Lord, suffer me first to go, and to bury my father.

60 And Jesus said to him: Let the dead bury their dead: but go thou, and preach the kingdom of God.

61 And another said: I will follow thee, Lord, but let me first take my leave of them that are at my house.

62 Jesus said to him: No man putting his hand to the plough, and looking back, is fit for the kingdom of God.

### CHAP. X.

*Christ sends forth, and instructs his seventy-two disciples. The good Samaritan.*

**A**ND after these things the Lord appointed also other seventy-two: and he sent them two and two before his face, and into every city and place, whither he himself was to come.

2 And he said to them: \*The harvest indeed is great, but the labourers are few. Pray ye, therefore, the Lord of the harvest, that he send labourers into his harvest.

3 Go: <sup>a</sup>Behold I send you as lambs among wolves.

4 <sup>c</sup>Carry neither purse, nor scrip, nor shoes, <sup>d</sup>and salute no man by the way.

5 Into whatsoever house you enter, first say: Peace be to this house:

\* John iii. 17, and xii. 47.—<sup>b</sup> Matt. ix. 20.—<sup>c</sup> Matt. viii. 37.—<sup>d</sup> Matt. x. 16.  
e Matt. x. 10; Mark vi. 8.—<sup>f</sup> 4 Kings iv. 29.

great zeal for the glory of Jesus Christ, and the spirit of revenge, of which they were not yet healed, caused them to make this petition; which seemed in some manner justified by the example of Elias, 4th book of Kings, chap. i. 10. Many editions have the addition of these words, *as Elias did*. Calmet.

VER. 55. *You know not of what spirit you are*, i. e. that my Spirit, which you ought to follow, is the Spirit of mercy, mildness, and patience. Wi.

VER. 57. *Follow thee, &c.* Although the Sovereign Lord of all is most munificent, yet he does not lavish his gifts on all without distinction, but bestows them on the worthy only. When, therefore, this man offered to follow Christ, he answers him by telling him, that all who follow him, must daily take up their cross, and renounce the conveniences of this life. Thus he mentions what was reprehensible in this person. S. Cyril in Divo Thoma.

VER. 60. *Bury their dead, &c.* Though this was an act of religion, yet it was not permitted him; that we may learn to prefer always the concerns of God to all human considerations. S. Ambrose.

VER. 62. *Putting his hand to the plough.* A proverb and metaphor, to signify that nothing must hinder a man from God's service. Wi.

\* V. 4. *Et inde ne exeat*, but in the ordinary Greek copies, without *ne*, *kai ikeithen ixeiressate*.

† V. 31. *Excessum, ixeidon*. Mr. Bois, the canon of Ely, shows it a proper word for death. So 2 Pet. i. 15, post obitum meum, *meta tēn emēn ixeidon*.

‡ V. 51. *Faciem suam firmavit, ut iret in Jerusalem, to prosōpon autou istērixe toū porēusai*.—*Facies ejus erat euntis in Jerusalem, to prosōpon autou ēn porēusai*.

CHAP. X. VER. 1. *Other seventy-two*. Most Greek copies, and the Syriac version, have seventy, as in the Prot. translation. Yet there seems no doubt but the true number was seventy-two. For seventy-two may be called seventy; but had they been only seventy they could never have been called seventy-two. This was also the exact number of the judges chosen to assist Moses (Exod. xxiv. 1); though called also seventy, (Num. xi. 16,) as it is evident, because there were six chosen out of every one of the twelve tribes.—*Two and two*, that one might be a help and comfort to the other; as also a witness of the carriage and behaviour of his companion. Wi.

VER. 4. As Moses formerly chose twelve elders as princes and fathers of the twelve tribes of Israel, and afterwards gave to each of these elders six others, &c.

M. T.

6 And if the son of peace be there, your peace shall rest upon him: but if not, it shall return to you.

7 And in the same house remain, eating and drinking such things as they have: <sup>e</sup>for the labourer is worthy of his hire. Remove not from house to house.

8 And into what city soever you enter, and they receive you, eat such things as are set before you,

9 And heal the sick that are therein, and say to them: The kingdom of God is come nigh unto you.

10 But into whatsoever city you enter, and they receive you not, going forth into the streets thereof, say:

11 <sup>h</sup>Even the very dust of your city that cleaveth to us, we wipe off against you: yet know this that the kingdom of God is at hand.

12 I say to you, it shall be more tolerable at that day for Sodom, than for that city.

13 <sup>i</sup>Woe to thee, Corozain, woe to thee, Bethsaida: for if in Tyre and Sidon had been wrought the mighty works, that have been wrought in you, they would have done penance long ago, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon, at the judgment, than for you.

15 And thou, Capharnaum, which art exalted unto heaven: thou shalt be thrust down to hell.

16 <sup>k</sup>He that heareth you, heareth me: and he that despiseth you, despiseth me. And he that despiseth me, despiseth him that sent me.

17 And the seventy-two returned with joy, saying: Lord, the devils, also, are subject to us in thy name.

18 And he said to them: I saw satan as lightning falling from heaven.

19 Behold, I have given you power to tread upon ser-

\* Deut. xxiv. 14; Matt. x. 10; 1 Tim. v. 18.—<sup>h</sup> Acts xiii. 51.—<sup>i</sup> Matt. xi. 21.  
k Matt. x. 40; John xiii. 20.

assist them in the arduous work of governing the people, so our Divine Saviour chose twelve apostles to govern his Church. He likewise afterwards gave six disciples to each apostle, which makes seventy-two, to serve as priests, and assist in governing the Church. Tirinus.—*Salute no man*, i. e. go forwards promptly, and do not stay to amuse yourselves with vain compliments and useless civilities towards those whom you meet. This was a proverb. Calmet.

VER. 15. *And thou, Capharnaum, &c.* Capharnaum is situated on the western coast of the sea of Tiberias. Christ having left Nazareth, made the former city the usual place of his abode. There was no city in which he had preached so much, or wrought so many miracles. On this account, he said it was exalted to the heavens; but for its incredulity he threatens it shall be cast even unto hell. Calmet.

VER. 18. *I saw satan as lightning, &c.* Many expound it in this manner: I, who am from eternity, saw satan with all the rebellious angels, as glorious as they were, fall from heaven; fear then, and tremble, though you have received such favours from God. Others take it in this sense, that Christ, by his incarnation, hath seen the power of the devils lessened and confounded, according to what he also said, (John xii. 31,) *Now shall the prince of this world be cast out*. Wi.—What connexion have these words with what goes before? Some understand them thus: the reign of the devil is near at an end; this prince of darkness is going to be overturned; he will fall from the air, where he reigns, with the same precipitation as lightning, which cuts the clouds and presently disappears. It is almost the same thing he says in other places. "The prince of this world is already judged; behold now is the judgment of this world; behold now the prince of this world shall be cast forth! When I sent you to preach the gospel to the poor, I saw satan fall; I saw his empire overturned. The last effort which this empire of darkness shall make, is the death of our Saviour, as he himself says: This is your hour, and the power of darkness. Since his resurrection he has bound the dragon in the abyss for a thousand years; he has shut up the entrance, and sealed it with his seal." Apoc. xii. 9; xx. 2. Others think that Jesus speaks here of the fall of Lucifer, at the beginning of the creation. Wishing to give his disciples a lesson of humility, on account of the vain complacency which he saw they took in the miracles they wrought, he says to them, Beware of pride, that precipitated the first angel from heaven: I have seen him in the glory with which he was surrounded, and I have seen him hurried into the abyss. Fear, lest the same should happen to you. The former explanation appears to us more simple and literal. Calmet.



pents, and scorpions, and upon all the power of the enemy: and nothing shall hurt you.

20 But yet rejoice not in this, that spirits are subject unto you: but rejoice in this, that your names are written in heaven.

21 \*In that same hour he rejoiced in the Holy Ghost, and said: I give thanks to thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea, Father: because so it hath pleased thee.

22 All things are delivered to me by my Father: and no one knoweth who the Son is, but the Father: and who the Father is, but the Son, and to whom the Son will reveal him.

23 And turning to his disciples, he said: \*Blessed *are* the eyes that see the things which you see.

24 For I say to you, that many prophets and kings have desired to see the things that you see, and have not seen *them*; and to hear the things that you hear, and have not heard them.

25 \*And behold a certain lawyer stood up, tempting him, and saying: Master, what must I do to possess eternal life?

26 But he said to him: What is written in the law? how readest thou?

27 He answering, said: \*Thou shalt love the Lord, thy God, with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind: and thy neighbour as thyself.

28 And he said to him: Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said to Jesus: And who is my neighbour?

30 And Jesus answering, said: A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him, went away leaving him half dead.

31 And it happened that a certain priest went down the same way, and seeing him, he passed by.

32 In like manner, also, a Levite, when he was near the place and saw him, passed by.

33 But a certain Samaritan being on his journey,

came near him: and seeing him, was moved with compassion;

34 And going up to him, bound up his wounds, pouring in oil and wine: and setting him upon his own beast, brought him to an inn, and took care of him.

35 And the next day he took out two-pence, and gave them to the host, and said: Take care of him; and whatsoever thou shalt spend over and above, I at my return will repay thee.

36 Which of these three, in thy opinion, was neighbour to him that fell among the robbers?

37 But he said: He that showed mercy to him. And Jesus said to him: Go, and do thou it like manner.

38 Now it came to pass as they went, that he entered into a certain town: and a certain woman, named Martha, received him into her house:

39 And she had a sister, called Mary, who sitting also at the Lord's feet, heard his word.

40 But Martha was busy about much serving: who stood, and said: Lord, hast thou no care that my sister hath left me alone to serve? speak to her, therefore, that she help me.

41 And the Lord answering, said to her: Martha, Martha, thou art careful, and art troubled about many things.

42 But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her.

## CHAP. XI.

*He teaches his disciples to pray. Casts out a dumb devil. Confutes the Pharisees; and pronounces woes against them for their hypocrisy.*

AND it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said to him: Lord, teach us to pray, as John also taught his disciples.

2 And he said to them: When you pray, say: \*Father, hallowed be thy name. Thy kingdom come.

3 Give us this day our daily bread.

4 And forgive us our sins: for we also forgive every one that is indebted to us. And lead us not into temptation.

5 And he said to them: Which of you shall have a

\* Matt. xi. 25.—b Matt. xiii. 16.—c Matt. xxii. 35; Mark xii. 28.

VER. 25. *Eternal life.* The law of Moses does not expressly promise eternal life to the observers of it, but confines its promises to temporal blessings during this life. Still we always find that the Jews hoped in another life after this. This opinion is clearly observable in the books of Scripture, written both before and after the captivity, and in Josephus and Philo. Calmet.

VER. 30. *A certain man, &c.* This some would have to be a history: others rather judge it spoken by way of parable, to teach us to perform offices of charity towards all men without exception. Wi.—Were we to adhere to the mere words of this parable, it would seem to follow, that only those who do us good were to be esteemed our neighbours; for the context seems to intimate, that the Levite and the priest were not neighbours to the man who fell among the robbers, because they did not assist him. But according to the opinion of most Fathers, the intent of this parable is to show, that every person who has need of our assistance is our neighbour. Maldonatus.

VER. 40. Calvin here ridicules the professors of evangelical poverty, because they gather from this place that there are two states of life, viz. the active and the contemplative, figured by Martha and Mary. But what will he answer, when he is informed that this is the opinion not merely of monks, but even of a S. Austin, (Serm. 27, De Verbis Domini,) of a S. Jerom, (Com. 3 cap.,) of Jeremiah, of a S. Greg., and many others? Not that they were ignorant that there was another more natural explanation; but they were of opinion that nothing could be found more proper for the illustration of these different states of life. Maldonatus.

VER. 42. *One thing is necessary.* Some think that Christ's meaning was,

that Martha was preparing many dishes, when one was sufficient. But others, that this *one thing necessary*, was to learn, and comply with the will of God; which Mary was employed about. Wi.

CHAP. XI. VER. 2. *Father, hallowed be thy name, &c.* See Matt. vi. In the ordinary Greek copies here are all the seven petitions, as in S. Matthew: and so they are in the Prot. Testament. Yet S. Aug., in his Enchiridion, (c. 1, tom. 6, p. 240,) says, there were read seven petitions in S. Matt., and only five in S. Luke. We may also take notice, that though in the Greek copies here in S. Luke be all the seven petitions of the Lord's prayer, yet the doxology, *for thine is the kingdom, &c.*, is omitted in all Greek copies, and by the Protestants; which is a new argument and proof, that the said doxology is an addition from the Greek liturgy. Wi.

VER. 4. Christ does not teach us to pray for afflictions of the body, but always enjoins us to pray, that we may not enter into temptation. When, therefore, temptation attacks us, we must beg of God grace to withstand it, that the promise in S. Matthew (chap. x.) may be fulfilled in us, *he who perseveres to the end shall be saved.* S. Bede in Reg. Brev. 221.

VER. 5. This parable is not found in any one of the evangelists, except S. Luke. Our Saviour having taught his disciples the aforesaid form of prayer, now shows them the utility and efficacy of prayer in general. He wishes to inculcate the necessity of perseverance in prayer. A friend comes to borrow of another friend at an unseasonable hour; his request is refused; he insists, and obtains, by his perseverance, what he could not have gained without it. Thus also the

d Deut. vi. 5.—e Matt. vi. 9.



friend, and shall go to him at midnight, and shall say to him: Friend, lend me three loaves?

6 For a friend of mine is come off his journey to me, and I have nothing to set before him.

7 And he, from within, should answer and say: Trouble me not, the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 Yet if he shall continue knocking: I say to you, although he will not rise and give him, because he is his friend: yet because of his importunity he will rise, and give him as many as he needeth.

9 <sup>a</sup>And I say to you: Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you.

10 For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

11 <sup>b</sup>And which of you, if he ask his father bread, will he give him a stone? or a fish, will he, for a fish, give him a serpent?

12 Or, if he shall ask an egg, will he reach him a scorpion?

13 If you then, being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to them that ask him?

14 <sup>c</sup>And he was casting out a devil, and the same was dumb. And when he had cast out the devil, the dumb spoke, and the multitude admired.

15 But some of them said: He casteth out devils, <sup>d</sup>in Beelzebub, the prince of devils.

16 And others tempting, asked of him a sign from heaven.

17 But he seeing their thoughts, said to them: Every kingdom divided against itself shall be brought to desolation, and a house upon a house shall fall.

18 And if satan also be divided against himself, how shall his kingdom stand? because you say, that in Beelzebub I cast out devils.

19 Now if I cast out devils in Beelzebub: in whom do your children cast them out? Therefore they shall be your judges.

<sup>a</sup> Matt. vii. 7, and xxi. 22; Mark xi. 24; John xiv. 13; James i. 5.—<sup>b</sup> Matt. vii. 9.  
<sup>c</sup> Matt. ix. 32, and xii. 22.—<sup>d</sup> Matt. ix. 34; Mark iii. 22.

Almighty wishes to be importuned; he wishes us to pray with zeal and perseverance. This is the model we ought to follow. Calmet.

VER. 9. Our petitions are frequently not immediately granted, that our earnestness and assiduity may be increased; that we may learn to esteem the gifts of God, and preserve them with care; for whatever we procure with labour, we preserve with care, lest by losing it we lose our labour also. S. Basil in Con. Mon.

VER. 10. How comes it to pass then, that many pray, and receive not? To this we answer, that if they approach in a proper manner, and observe the necessary conditions of the petition, they will undoubtedly receive what they ask for; but if, on the contrary, they deviate from this rule, and ask not as they ought, they will not receive; because, as S. James says, *you ask, and receive not, because you ask amiss*. Chap. i. By asking for things that are prejudicial to your well-being; or, if for spiritual blessings, you do not receive them, on account of your evil motives. Origen ex S. Thoma.

VER. 17. *And a house upon a house shall fall*. He speaks of a house or family divided, which thereby shall fall to ruin. Wi.

VER. 19. *Your judges*. They will condemn you of injustice, envy, and hatred against me, and blasphemy against God; because when they perform any exorcisms, though there appear but little more than human in their actions, yet you ascribe them to the virtue of God; but when I perform any miracle, though there always appear most evident signs of the power and virtue of God, you ascribe all to the hand and machinations of the devil. Tirinus.

VER. 24. *Man*, &c. By this one man is meant the whole Jewish people, out of whom the unclean spirit had been driven by the law. S. Ambrose.—For as long as they were in Egypt, they lived after the manners of the Egyptians. au

20 But if I in the finger of God cast out devils doubtless the kingdom of God is come upon you.

21 When a strong man, armed, keepeth his court, those things which he possesseth are in peace.

22 But if a stronger than he come upon him and overcome him, he will take away all his armour wherein he trusted, and will distribute his spoils.

23 He that is not with me, is against me: and he that gathereth not with me, scattereth.

24 When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest: and not finding, he saith: I will return into my house whence I came out.

25 And when he is come, he findeth it swept and garnished.

26 Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in they dwell there. And the last state of that man cometh worse than the first.

27 And it came to pass, as he spoke these things, that a certain woman, from the crowd, lifting up her voice, said to him: Blessed is the womb that bore thee, and the paps that gave thee suck.

28 But he said: Yea, rather, blessed are they who hear the word of God, and keep it.

29 And when the people were gathered together, he began to say: <sup>e</sup>This generation is a wicked generation: they ask a sign, and a sign shall not be given them, but the sign of Jonas, the prophet.

30 <sup>f</sup>For as Jonas was a sign to the Ninivites, so shall the Son of man also be to this generation.

31 <sup>g</sup>The queen of the South shall rise in the judgment with the men of this generation, and shall condemn them: because she came from the ends of the earth to hear the wisdom of Solomon; and behold more than Solomon here.

32 The men of Ninive shall rise in the judgment with this generation, and shall condemn it, <sup>h</sup>because they did penance at the preaching of Jonas; and behold more than Jonas here.

33 <sup>i</sup>No man lighteth a candle, and putteth it in a hid-

<sup>e</sup> Matt. xii. 39.—<sup>f</sup> Jonas ii. 1.—<sup>g</sup> 3 Kings x. 1; 2 Par. ix. 1.—<sup>h</sup> Jonas iii. 5.  
<sup>i</sup> Matt. v. 15; Mark iv. 21.

were the habitation of the unclean spirit; but it was expelled from them. when they slew the paschal lamb in figure of Christ, and escaped destruction by sprinkling themselves with its blood. S. Cyril ex Divo Thoma.—But the evil spirit returned to his former habitation, the Jews, because he saw them devoid of virtue, barren, and open for his reception. And their latter state is worse than their former; for more wicked demons possessed the breasts of the Jews than before. S. Chrys. 44 hom. on S. Matt.

VER. 26. *The last state*, &c. But these words are also addressed to us Christians, who may often, and with reason, fear lest the vice we think extinguished in us, again return and seize on our slothful and careless souls, finding them cleansed indeed from the filth of sin by the grace of baptism, but destitute of every ornamental and protective virtue. It brings with it seven other evil spirits, by which we must understand every vicious inclination. Ven. Bede.

VER. 28. *Μενοῦντε, imo vero*, yes, indeed. Our Saviour does not here wish to deny what the woman had said, but rather to confirm it: indeed how could he deny, as Calvin impiously maintained, that his mother was blessed? By these words, he only wishes to tell his auditors what great advantages they might obtain by attending to his words. For the blessed Virgin, as S. Augustin says, was more happy in having our Saviour in her heart and affections, than in having conceived him in her womb. Tirinus.

VER. 29. *But the sign of Jonas*. Instead of a prodigy in the heavens or in the air, I will give you one in the bosom of the earth, more wonderful than that of the prophet Jonas, who came out alive from the belly of the fish, which had swallowed him. Thus I will return alive from the bosom of the earth three days after my death. Calmet.



den place, nor under a bushel: but upon a candlestick, that they that come in may see the light.

34 \*The light of thy body is thy eye. If thy eye be single, thy whole body will be lightsome: but if it be evil, the body, also, will be darksome.

35 Take heed, therefore, that the light which is in thee, be not darkness.

36 If then thy whole body be lightsome, having no part of darkness; the whole shall be lightsome, and as a bright lamp shall enlighten thee.

37 And as he was speaking, a certain Pharisee prayed him to dine with him. And he went in, and sat down to eat.

38 And the Pharisee began to say, thinking within himself, why he was not washed before dinner.

39 And the Lord said to him: \*Now you Pharisees do make clean the outside of the cup, and of the platter: but your inside is full of rapine and iniquity.

40 Foolish men, did not he that made that which is without, make also that which is within?

41 But yet that which remaineth, give alms; and behold all things are clean unto you.

42 But woe to you Pharisees, because you tithe mint and rue, and every herb, and pass over judgment, and the charity of God: Now these things you ought to have done, and not to leave those undone.

43 \*Woe to you Pharisees, because you love the uppermost seats in the synagogues, and salutations in the market-place.

44 Woe to you, because you are as sepulchres that appear not, and men that walk over them are not aware.

45 Then one of the lawyers answering, said to him: Master, in saying these things, thou reproachest us also.

46 And he said: Woe to you lawyers also: \*because you load men with burdens which they cannot bear, and you yourselves touch not the packs with one of your fingers.

47 Woe to you who build the monuments of the prophets: and your fathers killed them.

48 Truly you bear witness that you consent to the doings of your fathers: for they indeed killed them, and you build their sepulchres.

49 Therefore, also, the wisdom of God said: I will send to them prophets and apostles, and some of them they will kill and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation,

51 \*From the blood of Abel unto the blood of Zacharias, who was slain between the altar and the temple Yea, I say to you, it shall be required of this generation.

52 Woe to you lawyers, for you have taken away the key of knowledge: you yourselves have not entered in, and those that were entering in you have hindered.

53 And as he was saying these things to them, the Pharisees and the lawyers began vehemently to urge him, and to oppress his mouth about many things;

54 Lying in wait for him, and seeking to catch something out of his mouth, that they might accuse him.

## CHAP. XII.

*Christ warns us against hypocrisy, the fear of the world, and covetousness: and admonishes all to watch.*

AND when great multitudes stood about him, so that they trod one upon another, he began to say to his disciples: \*Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 \*For there is nothing covered, that shall not be revealed: nor hidden, that shall not be known.

3 For whatsoever things you have spoken in darkness, shall be published in the light: and that which you have spoken in the ear, in the chambers, shall be proclaimed on the house-tops.

4 And I say to you, my friends: Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will show you whom ye shall fear: fear ye him who, after he hath killed, hath power to cast into hell. Yea, I say to you, fear him.

\* Matt. vi. 22.—<sup>b</sup> Matt. xxiii. 25.—<sup>c</sup> Matt. xxiii. 6; Mark xii. 39; Infra, xx. 46.—<sup>d</sup> Matt. xxiii. 4.

VER. 34. *If thy eye be single.* As when the eyes of the body are pure, and free from the mixture of bad humours, the whole body is lightsome; so if the eyes of the mind, viz. reason, faith, and understanding, are not infected with the pestiferous humours of envy, avarice, and other vices, the whole mind will be illumined by the presence of the Holy Ghost. Take care, therefore, lest by giving way to these vices, the light which is in thee be turned into darkness. Barradius.

VER. 41. *But yet that which remaineth, give alms.\** The sense seems not to be of *what remaineth*, give alms, as some expound it; but by the Greek, the sense is, *give alms of what you have*, i. e. of your goods, according to your abilities; and, as Toby said to his son, *If thou hast much, give much: if little, give a little willingly.* Tob. iv. 9.—*All things are clear unto you.* Not that alms, without other pious dispositions, will suffice to your salvation; but that other necessary virtues will be given you, by the mercies of God. Wi.

VER. 43. *Salutations in the market-place, &c.* Such as wish to be saluted, and have the first places, that they may appear great, are likened to sepulchres, which are covered externally with ornaments, but are filled inwardly with rottenness. Cyril ex D. Thoma.

VER. 44. *Sepulchres that appear not.* This comparison is partly different from that of Matt. xxiii. 27. For there Christ compares hypocrites to *whitened sepulchres*, which may be seen and avoided; here he compares them to sepulchres covered with grass, which appear not: yet the comparison, in the main, is the same; that whether they appear or not, still under them is corruption: as the interior of the Pharisees was always full of vice and corruption. Wi.

VER. 45. *Then one of the lawyers, &c.* Correction, which turns to the advantage of the meek, appears always more intolerable to the wicked. Christ denounces woes against the Pharisees for deviating from the right path, and the doctors of the law found them equally applicable to themselves. S. Cyril ex D. Thoma.

VER. 47. *Woe to you who build, &c.* Not that the building of the monuments

of the prophets was in itself blameworthy, but only the intention of these unhappy men, who made use of this outward show of religion and piety, as a means to carry on their wicked designs against the Prince of prophets. Ch.

VER. 48. *Build, &c.* See the notes, Matt. xxiii. 29. Wi.

VER. 51. *Blood of Zacharias, &c.* This Zacharias was, according to some, Zacharias, the son of Joiada, whom the Jews slew between the temple and the altar. Theophylactus, also S. Jerom, who moreover mentions that some editions had Zacharias, son of Joiada.—*This generation.* Not that this generation of the Jews should be punished for the crimes of others, but that having before their eyes the severe chastisements their ancestors had received, in punishment of their wickedness, they had not grown better, but had imitated their perversity. Chrys 75, hom. in Matt.

VER. 52. *You have taken away the key of knowledge.* A comparison of a master that locks others out. As if Christ said: You pretend, as masters and teachers, to open and expound the law and the prophets; and by your false doctrine and interpretations, you neither observe the law, nor permit others to observe it. See Matt. xxiii. 13. Wi.

\* V. 41. Verumtamen quod superest, date eleemosynam πλὴν τὰ ἐνοντα ὁδοῦ ἐλεημοσύνην; quæ adsunt, quæ penes vos sunt. It is not τὸ λοιπὸν, &c.

CHAP. XII. VER. 1. *Beware ye of the leaven, &c.* Christ calls the hypocrisy of the Pharisees leaven, which changes and corrupts the best intentions of men; for nothing is more destructive than hypocrisy to such as give way to it. Theophylact.

VER. 3. *House-tops.* Our Divine Saviour speaks here according to the custom of his own nation, where it was not uncommon for men to preach from the house-top, when they wished to deliver any thing to the public; for their houses had flat roofs. Ven. Bede.



6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not, therefore: you are of more value than many sparrows.

8 And I say to you: <sup>a</sup>Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God.

9 But he that shall deny me before men, shall be denied before the angels of God.

10 <sup>b</sup>And whosoever speaketh a word against the Son of man, it shall be forgiven him: but to him that shall blaspheme against the Holy Ghost, it shall not be forgiven.

11 And when they shall bring you into the synagogues, and to magistrates, and powers, be not solicitous how or what you shall answer, or what you shall say.

12 For the Holy Ghost shall teach you in the same hour what you ought to say.

13 And one of the multitude said to him: Master, speak to my brother that he divide the inheritance with me.

14 But he said to him: Man, who hath made me a judge or a divider over you?

15 And he said to them: Take heed and beware of all covetousness: for a man's life doth not consist in the abundance of things which he possesseth.

16 And he spoke a similitude to them, saying: <sup>c</sup>The land of a certain rich man brought forth plenty of fruits.

17 And he thought within himself, saying: What shall I do, because I have not where to lay up together my fruits?

18 And he said: This will I do: I will pull down my barns, and will build greater: and into them will I gather all things that are grown to me, and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years, take thy rest, eat, drink, make good cheer.

20 But God said to him: Thou fool, this night do they require thy soul of thee: and whose shall those things be, which thou hast provided?

21 So is he that layeth up treasure for himself, and is not rich towards God.

22 And he said to his disciples: Therefore I say to you: <sup>d</sup>Be not solicitous for your life, what you shall eat: nor for your body, what you shall put on.

<sup>a</sup> Matt. x. 32, Mark viii. 38; 2 Tim. ii. 12.—<sup>b</sup> Matt. xii. 32; Mark iii. 29.  
<sup>c</sup> Eccli. xi. 19.

VER. 8. *Whosoever shall confess me.* By these words we are informed, that more than bare inward protestations of fidelity will be demanded of us; for he moreover requires an exterior confession of our faith. S. Ambrose.

VER. 14. *Judge, &c.* Our Saviour does not here mean to say that he or his Church had not authority to judge, as the Anabaptists foolishly pretend; for he was appointed by his Father, the King of kings, and the Lord and Judge of all. He only wished to keep himself as much detached as possible from worldly concerns: 1. Not to favour the opinion of the carnal Jews, who expected a powerful king for the Messiah. 2. To show that the ecclesiastical ministry was entirely distinct from political government, and that he and his ministers were sent not to take care of earthly kingdoms, but to seek after and prepare men for a heavenly inheritance. S. Ambrose, Euthymius, Ven. Bede.

VER. 22. *Therefore I say to you, &c.* Our Lord proceeds step by step in his discourse, to inculcate more perfect virtue. He had before exhorted us to guard ourselves against the fatal rocks of avarice, and then subjoined the parable of the rich man; thereby insinuating what folly that man is guilty of, who applies all his thoughts solely to the amassing of riches. He next proceeds to inform us that we

23 The life is more than the food, and the body is more than the raiment.

24 Consider the ravens, for they do not sow, nor do they reap, neither have they store-house, nor barn, and God feedeth them. How much are you more valuable than they?

25 And which of you by thinking can add to his stature one cubit?

26 If then you are not able to do even the least thing, why are you solicitous for the rest?

27 Consider the lilies how they grow: they labour not, neither do they spin. But I say to you, not even Solomon, in all his glory, was clothed like one of these.

28 Now if God clothe in this manner the grass that is to-day in the field, and to-morrow is cast into the oven: how much more you, O ye of little faith?

29 And seek not you what you shall eat, or what you shall drink: and be not lifted up on high:

30 For all these things do the nations of the world seek after. But your Father knoweth that you have need of these things.

31 But seek ye first the kingdom of God and his justice: and all these things shall be added unto you.

32 Fear not, little flock, for it hath pleased your Father to give you a kingdom.

33 <sup>e</sup>Sell what you possess, and give alms. Make to yourselves bags which grow not old, <sup>f</sup>a treasure in heaven which faileth not: where the thief approacheth not, nor the moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 Let your loins be girded, and lamps burning in your hands,

36 And you yourselves like to men who wait for their lord, when he shall return from the wedding: that when he cometh, and knocketh, they may open to him immediately.

37 Blessed are those servants, whom the Lord, when he cometh, shall find watching. Amen, I say to you, that he will gird himself, and make them sit down to meat, and passing, will minister to them.

38 And if he shall come in the second watch, or if he shall come in the third watch, and find them so, blessed are those servants.

39 <sup>g</sup>But this know ye, that if a master of a family did

<sup>d</sup> Psal. liv. 23; Matt. vi. 25; 1 Pet. v. 7.—<sup>e</sup> Matt. xix. 21.—<sup>f</sup> Matt. vi. 20.  
<sup>g</sup> Matt. xxiv. 43.

should not be solicitous even for the necessities of life: wishing by this discourse to eradicate our wicked propensity to avarice. Theophy.

VER. 32. Christ styles the elect in this place, his little flock, on account of the greater number of the reprobate; or rather through his love of humility, because though the Church be most numerous, yet he wishes it to continue in humility to the end of the world, and by humility to arrive at the reward which he has promised to the humble. Therefore, in order to console us in our labours, he commands us to seek only the kingdom of heaven, and promises us that the Father will bestow it as a reward upon us. Ven. Bede.

VER. 33. Be not solicitous that whilst you are fighting for the kingdom of heaven, the necessities of this life will be wanting to you, on account of his command. Sell what you possess, that you may bestow charity; which those do, who having left all things, nevertheless labour with their hands for their livelihood, and to bestow the rest in charity. Ven. Bede.

VER. 35. *Let your loins be girded;* i. e. be prepared to walk in the way of virtue; a comparison taken from the custom of the eastern people, who girded up their long garments, when they went about any work. Wi.



know at what hour the thief would come, he would surely watch, and would not suffer his house to be broke open.

40 Be you also ready: "for at what hour you think not, the Son of man will come.

41 And Peter said to him: Lord, dost thou speak this parable to us, or likewise to all?

42 And the Lord said: Who (thinkest thou) is the faithful and wise steward, whom his lord setteth over his family, to give them their measure of wheat in due season?

43 Blessed is that servant, whom when his lord shall come, he shall find so doing.

44 Verily I say to you, he will set him over all that he possesseth.

45 But if that servant shall say in his heart: My lord is long a coming; and shall begin to strike the men-servants, and maid-servants, and to eat, and to drink, and be drunk:

46 The lord of that servant will come in a day that he expecteth not, and at an hour that he knoweth not, and shall separate him, and shall appoint him his portion with unbelievers.

47 And that servant who knew the will of his lord, and hath not prepared, and did not according to his will, shall be beaten with many stripes.

48 But he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And unto whomsoever much is given, of him much shall be required: and to whom they have committed much, of him they will demand the more.

49 I am come to send fire on the earth, and what will I but that it be kindled?

50 And I have a baptism, wherewith I am to be baptized: and how am I straitened until it be accomplished?

51 "Think ye that I am come to give peace on earth: I tell you no, but separation:

52 For there shall be from henceforth five in one house divided, three against two, and two against three.

<sup>a</sup> Apoc. xvi. 15.—<sup>b</sup> Matt. x. 34.

53 Shall be divided: the father against the son, and the son against the father, the mother against the daughter, and the daughter against the mother, the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

54 "And he said also to the multitudes: When you see a cloud rising out of the west, presently you say: A shower is coming: and so it happeneth:

55 And when ye see the south wind blow, you say: There will be heat: and it cometh to pass.

56 You hypocrites, you know how to discern the face of the heavens, and of the earth; but how is it that you do not discern this time?

57 And why even of yourselves do you not judge that which is just?

58 "And when thou goest with thy adversary to the prince, whilst thou art in the way, endeavour to be delivered from him: lest, perhaps, he draw thee to the judge, and the judge deliver thee to the exactor, and the exactor cast thee into prison.

59 I say to thee: thou shalt not go out thence, until thou payest the very last mite.

### CHAP. XIII.

*The necessity of penance. The barren fig-tree. The cure of the infirm woman, &c.*

AND there were present, at that very time, some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

2 And he answering, said to them: Think you that these Galileans were sinners above all the men of Galilee, because they suffered such things?

3 I say to you, No: but unless you do penance, you shall all likewise perish.

4 Or those eighteen upon whom the tower fell in Siloe, and slew them: think you that they also were dobtors above all the men that dwell in Jerusalem?

5 I tell you: No: but unless you do penance, you shall all likewise perish.

<sup>c</sup> Matt. xvi. 2.—<sup>d</sup> Matt. v. 25.

VER. 48. *Shall be beaten with few stripes.* Ignorance, when it proceeds from a person's own fault, doth not excuse, but only diminisheth the fault. Wi.

VER. 49. *I am come to send fire on the earth.* By this fire, some understand the light of the gospel, and the fire of charity and Divine love. Others, the fire of trials and persecutions. Wi.—What is the fire, which Christ comes to send upon the earth? Some understand it of the Holy Ghost, of the doctrine of the gospel, and the preaching of the apostles, which has filled the world with fervour and light, and which was signified by the flames of fire which appeared at the descent of the Holy Ghost upon the apostles. My words, says the Lord, in Jeremias, (xxiii. 29,) are as a fire, and as a hammer, that breaketh the rock in pieces. Others understand it of the fire of charity, which Christ came to enkindle upon the earth, and which the apostles carried throughout the whole world. But the most simple and literal opinion seems to be, the fire of persecution and war. Fire is often used in Scripture for war: and our Saviour declares in S. Matt. that he is come to bring the sword, and not peace; that is, the doctrine of the gospel shall cause divisions, and bring persecutions, and almost an infinity of other evils, upon those who shall embrace and maintain it. But it is by these means that heaven must be acquired, it is thus that Jesus Christ destroys the reign of satan, and overturns idolatry, superstition, and error, in the world. So great a change could not be made without noise, tumult, fire, and war. Calmet.

VER. 50. *I am to be baptized,* with troubles and sufferings.—*And how am I straitened?* &c., not with fear, but with an earnest desire of suffering. Wi.

VER. 54. In these words he reproaches them, that they knew well enough how to judge of the weather by the appearance of the heavens; but were ignorant how to distinguish the times; i. e. could not discern that the time marked by the prophets, for the coming of the Messiah, was accomplished. Calmet.

CHAP. XIII. VER. 1. *Whose blood Pilate had mingled with their sacrifices.* These seem to have been some of the seditious followers of Judas, the Galilean, or Gaulonite, who denied that God's people were to pay taxes; and it is thought that some of them, coming to offer up sacrifices in the temple, Pilate caused

them to be slain at that very time, so that their blood was mixed with the sacrifices. Wi.

VER. 2. *Sinners, &c.* People are naturally inclined to believe, that those who are unfortunate, and afflicted with calamities, must likewise be culpable and impious. The Jews were very much given to these sentiments, as we see in many places of Scripture. John ix. 2, and 3. Our Saviour wishes to do away this prejudice, by telling them that the Galileans, who are here spoken of, were not the most culpable among the inhabitants of that country; showing by this, that God often spares the most wicked, and sends upon the good the most apparent signs of vengeance, that he may exercise the patience and crown the merit of the latter, and give to the former an example of the severity which they must expect, if they continue in their disorders. Calmet.

VER. 3. This prediction of our Saviour upon the impenitent was afterwards completely verified; for Josephus informs us, that under the government of Cumanus, 20,000 of them were destroyed about the temple. Antiq. lib. xx. c. 4. That upon the admission of the Idumeans into the city, 8500 of the high priest's party were slain, insomuch that there was a flood of blood quite round the temple. De Bello Jud. lib. iv. c. 7. That in consequence of the threefold faction that happened in Jerusalem before the siege of the Romans, the temple was every where polluted with slaughter; the priests were slain in the exercise of their functions; many who came to worship, fell before their sacrifices; the dead bodies of strangers and natives were promiscuously heaped together, and the altar defiled with their blood. De Bel. Jud. lib. vi. c. 1.

VER. 4. *Or those eighteen, &c.* The Almighty permitted these people to be thus chastised, that the others might be filled with fear and apprehension at the sight of another's dangers, and thus become the heirs of the kingdom of heaven. But then you will say, is another punished that I may become better? No; he is punished for his own crimes; but his punishment becomes to those that witness it the means of salvation. S. Chrys. Concio. 3, de Lazaro.

VER. 5. *Unless you do penance, &c.* The Jews did not penance; and there-













**A** certain man had two sons,  
 And the youngee of  
 them said to his father,  
 Father, give me the portion of  
 substance that falleth to me.  
 And he divided unto them his  
 substance.

And not many days after, the  
 youngee son gathering all together,  
 went abroad into a far countrey;  
 and there wasted his substance  
 by living riotously.

Cath.







6 He spoke also this parable: A certain man had a fig-tree planted in his vineyard, and he came seeking fruit on it, and found none.

7 And he said to the tiller of the vineyard: Behold these three years I come seeking fruit on this fig-tree, and find none. Cut it down, therefore; why doth it take up the ground?

8 But he answering, said to him: Lord, let it alone this year also, until I dig about it, and dung it.

9 And if happily it bear fruit: but if not, then after that thou shalt cut it down.

10 And he was teaching in their synagogue on the sabbath.

11 And behold there was a woman who had a spirit of infirmity eighteen years: and she was bent down, and could not look upwards at all.

12 And when Jesus saw her, he called her to him, and said to her: Woman, thou art delivered from thy infirmity.

13 And he laid his hands upon her, and immediately she was straight, and glorified God.

14 And the ruler of the synagogue, being angry that Jesus had healed on the sabbath, answering, said to the multitude: There are six days wherein you ought to work: in them therefore come, and be healed, and not on the sabbath-day.

15 And the Lord answering him, said: Ye hypocrites, doth not every one of you, on the sabbath-day, loose his ox or his ass from the manger, and lead them to water?

16 And ought not this daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day?

17 And when he said these things, all his adversaries were ashamed: and all the people rejoiced for all the things that were gloriously done by him.

18 He said, therefore: To what is the kingdom of God like, and whereunto shall I resemble it?

19 <sup>a</sup>It is like to a grain of mustard-seed, which a man took and cast into his garden, and it grew, and became a great tree, and the birds of the air rested in the branches thereof.

<sup>a</sup> Matt. xlii. 31; Mark iv. 31.—<sup>b</sup> Matt. xlii. 33.—<sup>c</sup> Matt. vii. 13.—<sup>d</sup> Matt. xxv. 10.  
• Matt. vii. 23.

fore, forty years after our Lord's Passion, the Romans came, and, beginning with Galilee, destroyed this impious nation to its roots, and polluted not only the court of the temple, whither the sacrifices were carried, but the inner sanctuary, with human blood. Ven. Bede.

VER. 6. *A certain man, &c.* Each one, inasmuch as he holds a place in life, if he produce not the fruit of good works, like a barren tree encumbers the ground; because the place he holds, were it occupied by others, would be a place of fertility. 3. G. glory.

VER. 9. *And if happily it bear fruit.* It is a way of speaking, when a sentence is left imperfect; yet what is not expressed, may be easily understood; as here we may understand, *well and good*, or the like. Wi.

VER. 14. This president of the synagogue, when he saw the woman, who before crept on the ground, now raised by the touch of Christ, and hearing the mandate of God, was filled with envy, and decried the miracle, apparently through solicitude for keeping the sabbath. But the truth is, he would rather see the poor woman bent to the earth like a beast, than see Christ glorified by healing her. S. Cyril ex D. Thoma Aquin.

VER. 19. Our Lord was this mustard-seed, when he was buried in the earth; and he became a tree, when he ascended into heaven; but a tree that overshadowed the whole creation, in the branches of which the birds of heaven rested; that is, the powers of heaven, and all such as by good works have raised themselves from the earth. The apostles are the branches, to repose in whose bosoms we take our flight, borne on the wings of Christian virtue. Let us sow this seed (Christ) in the garden of our hearts, that the grace of good works may flourish, and you may send forth the various perfumes of every virtue. S.

20 And again he said: Whereunto shall I esteem the kingdom of God to be like?

21 <sup>b</sup>It is like to leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22 And he went through the cities and towns teaching, and making his journey to Jerusalem.

23 And a certain man said to him: Lord, are they few that are saved? But he said to them:

24 <sup>c</sup>Strive to enter by the narrow gate: for many, I say to you, shall seek to enter, and shall not be able.

25 <sup>d</sup>But when the master of the house shall be gone in, and shall shut the door, you shall begin to stand without, and knock at the door, saying: Lord, open to us: and he answering, shall say to you: I know you not whence you are.

26 Then you shall begin to say: We have eaten and drank in thy presence, and thou hast taught in our streets.

27 And he shall say to you: <sup>e</sup>I know you not whence you are: <sup>f</sup>depart from me, all ye workers of iniquity.

28 There shall be weeping and gnashing of teeth: when you shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

29 And there shall come from the east, and the west, and the north, and the south, and shall sit down in the kingdom of God.

30 <sup>g</sup>And behold they are last who shall be first, and they are first who shall be last.

31 The same day there came some of the Pharisees, saying to him: Depart, and get thee hence: for Herod hath a mind to kill thee.

32 And he said to them: Go, and tell that fox: Behold I cast out devils, and do cures, to-day and to-morrow, and the third day I am consummated.

33 Nevertheless I must walk to-day, and to-morrow, and the day following: because it cannot be that a prophet perish out of Jerusalem.

34 <sup>h</sup>Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent to thee, how often would I have gathered thy children, as the bird doth her brood under her wings, and thou wouldst not?

<sup>f</sup> Psal. vi. 8; Matt. xxv. 41.—<sup>g</sup> Matt. xix. 30, and xx. 16; Mark x. 31.  
<sup>h</sup> Matt. xxiii. 37.

VER. 24. *Shall seek, &c.* Shall desire to be saved; but for want of taking sufficient pains, and not being thoroughly in earnest, shall not attain to it. Ch.—Our Lord answers here in the affirmative; viz. that the number of those who are saved is very small, for a few only can enter by the narrow gate. Therefore does he say, according to S. Matthew, (chap. vii.) Narrow is the way that leadeth to life, and few there are that enter therein. This does not contradict what is said in the eighth chapter of S. Matthew: That many shall come from the east, and sit down in the kingdom of God; for many indeed shall join the blessed company of the angels, but when considered with the number of the slain, they will appear but few. S. Aust. Ser. 32, de Verb. Dni.

VER. 26. These words are addressed particularly to the Jews, because Christ was born of them according to the flesh, eat and drank with them, and taught publicly in their streets; but they apply to us Christians also, for we eat the body of Christ, and drink his blood, when each day we approach to the mystical table, and we hear him teaching us in the streets of our souls. Theophylactus.

VER. 32. Christ, by these words, probably wished to show that he was not in the least afraid of him whom the Pharisees feigned to have a design on his life for it is supposed that the Pharisees had invented this fiction, in order to compel him to leave them quiet. Maldonatus.

VER. 33. *Nevertheless I must walk* (i. e. labour in the mission, teaching, &c.) *to-day, and to-morrow, &c., i. e. for a while.—It cannot be that a prophet, &c.* Not that all the prophets suffered in Jerusalem, though many did; and it is rather to prophesy, that he himself, the great Prophet, and their Messiah, should be put to death at Jerusalem. Wi.

• V. 33. Quia non capit prophetam, &c., οὐκ ἐνδέχεται, non contingit.



35 Behold, your house shall be left to you desolate. And I say to you, that you shall not see me till the time come, when you shall say: Blessed is he that cometh in the name of the Lord.

## CHAP. XIV.

*Christ heals the dropsical man. The parable of the supper. The necessity of renouncing all to follow Christ.*

**A**ND it came to pass, when Jesus went into the house of a certain prince of the Pharisees, on the sabbath-day, to eat bread, and they were watching him.

2 And behold there was a certain man before him, who had the dropsy.

3 And Jesus answering, spoke to the lawyers and Pharisees, saying: Is it lawful to heal on the sabbath-day?

4 But they held their peace. But he, taking him, healed him, and sent him away.

5 And answering them, he said: Which of you, whose ass or his ox shall fall into a pit, and will not immediately draw him out, on the sabbath-day?

6 And they could not answer him to these things.

7 And he spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them:

8 When thou art invited to a wedding, sit not down in the highest place, lest perhaps one more honourable than thou be invited by him:

9 And he who invited thee, and him, come and say to thee: Give place to this man; and then thou begin, with blushing, to take the lowest place.

10 But when thou art invited, go sit down in the lowest place; that when he who inviteth thee cometh, he may say to thee: Friend, go up higher. Then shalt thou have glory before them that sit at table with thee.

11 <sup>b</sup>Because every one that exalteth himself, shall be humbled: and he that humbleth himself, shall be exalted.

12 And he said to him also that had invited him: "When thou makest a dinner, or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy neighbours who are rich; lest they also invite thee again, and a recompense be made to thee.

13 But when thou makest a feast, call the poor, the feeble, the lame, and the blind.

14 And thou shalt be blessed, because they have not wherewith to make thee recompense: for recompense shall be made thee at the resurrection of the just.

15 When one of them that sat at table with him, had heard these things, he said to him: Blessed is he that shall eat bread in the kingdom of God.

16 But he said to him: "A certain man made a great supper, and invited many.

17 And he sent his servant, at supper-time, to say to them that were invited, that they should come, for now all things are ready.

18 And they began all at once to make excuse. The first said to him: I have bought a farm, and I must needs go out and see it: I pray thee, have me excused.

19 And another said: I have bought five yoke of oxen, and I go to try them: I pray thee, have me excused.

20 And another said: I have married a wife, and therefore I cannot come.

21 And the servant returning, told these things to his lord. Then the master of the house being angry, said to his servant: Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the feeble, and the blind, and the lame.

22 And the servant said: Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said to the servant: Go out into the highways and hedges, and compel them to come in, that my house may be filled.

24 But I say to you, that none of those men that were called, shall taste my supper.

25 And there went great multitudes with him: and turning, he said to them:

26 "If any man come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 "And whosoever doth not carry his cross, and come after me, cannot be my disciple.

28 For which of you, having a mind to build a tower,

<sup>a</sup> Prov. xxv. 7.—<sup>b</sup> Matt. xxiii. 12; Infra, xviii. 14.—<sup>c</sup> Tob. iv. 7; Prov. iii. 9.

<sup>d</sup> Matt. xxii. 2; Apoc. xix. 9.—<sup>e</sup> Matt. x. 37.—<sup>f</sup> Matt. x. 38, and xvi. 24; Mark viii. 34.

CHAP. XIV. VER. 1. This was the Hebrew expression for to take a meal; their frugality probably suggested this method of expression, bread being the principal part of their repast. Calmet.

VER. 2. Our Divine Saviour, regardless of the wicked designs which these Pharisees meditated to his destruction, cures the sick man, who did not dare to ask the favour of him, for fear of the Pharisees. He could only persuade himself to stand in his presence, hoping that Christ would at length cast a compassionate look upon him: who being well pleased with him, did not demand of him if he wished to be cured, but without demur proceeded to work this stupendous miracle in his behalf. S. Cyril.

VER. 3. *Is it lawful?* Jesus knew their thoughts, and that they would blame him as a sabbath-breaker: yet he healed the man, and confounded them by the example and common practice of pulling an ass out of a pit on the sabbath-day. Wi.

VER. 7. *A parable.* What parable? In the text there is no parable, but only instruction. Maldonatus thinks that our Saviour spoke a parable on this occasion, which S. Luke has omitted, giving us only the moral and the substance of the instruction conveyed by it. Calmet.

VER. 9. *The lowest place.* A person of the first quality is not to do this literally, which would be preposterous; but it is to teach every one humility of heart and mind. Wi.

VER. 12. Christ does not here forbid the invitation of friends and relatives, since that would be acting directly contrary to his own maxims and spirit, which breathe nothing but charity and union. He merely wishes to purify our motives in the disposal of our charity, by insinuating that there is more merit in giving to the indigent, from whom we can expect no remuneration. Calmet.

VER. 16. By this man we are to understand Christ Jesus, the great Mediator

between God and man. He sent his servants, at supper-time, to say to them that were invited, that they should come; i. e. he sent his apostles to call the people of Israel, who had been invited to his supper on almost innumerable occasions: but they not only refused the invitation, but also murdered the Lord who had invited them. We may remark, that the three different excuses exactly agree with what S. John says, All that is in the world is the concupiscence of the flesh, the concupiscence of the eyes, and the pride of life. The one says, *I have married a wife*, by which may be understood the concupiscence of the flesh; another says, *I have bought five yoke of oxen*, by which is denoted the concupiscence of the eyes; and the pride of life is signified by the purchase of the *farm*, which the third alleges in his justification. S. Aug. de Verb. Dei.

VER. 23. *Compel them to come in.* This is almost the only expression in the New Testament, which can give to the intolerant a plea for persecution. The spirit of the gospel is the spirit of mildness, and the compulsion which it authorizes, to bring infidels or heretics into the Church, is such as we use towards our friends, when we press them to accept of our hospitality. The great Pope, S. Gregory, forbade the Jews to be persecuted in Rome, who refused to receive the faith of Christ. "That is a new and unheard-of kind of preaching," says he, "which demands assent by stripes." A.

VER. 26. *Hate not, &c.* The law of Christ does not allow us to hate ever our enemies, much less our parents: but the meaning of the text is, that we must be in that disposition of soul, as to be willing to renounce and part with every thing, how near or dear soever it may be to us, that would keep us from following Christ. Ch.—The word *hate* is not to be taken in its proper sense, but to be expounded by the words of Christ, (Matt. x. 37,) that no man must love his father more than God, &c. Wi.



doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish it?

29 Lest after he hath laid the foundation, and is not able to finish it, all that see it begin to mock him,

30 Saying: This man began to build, and was not able to finish.

31 Or what king about to go to make war against another king, doth not first sit down and think, whether he be able with ten thousand to meet him that with twenty thousand cometh against him?

32 Or else whilst the other is yet afar off, he sendeth an embassy, and desireth conditions of peace.

33 So likewise every one of you that doth not renounce all that he possesseth, cannot be my disciple.

34 \*Salt is good. But if the salt shall lose its savour, wherewith shall it be seasoned?

35 It is neither profitable for the land, nor for the dunghill, but shall be cast out. He that hath ears to hear, let him hear.

## CHAP. XV.

*The parables of the lost sheep, and of the prodigal son.*

**N**OW the publicans and sinners drew near unto him to hear him.

2 And the Pharisees and the Scribes murmured, aying: This man receiveth sinners, and eateth with them.

3 And he spoke to them this parable, saying:

4 <sup>b</sup>What man among you that hath a hundred sheep: and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which is lost until he find it?

5 And when he hath found it, doth he not lay it upon his shoulders rejoicing:

6 And coming home call together his friends and neighbours, saying to them: Rejoice with me, because I have found my sheep that was lost?

7 I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance.

8 Or what woman, having ten groats, if she lose one

<sup>a</sup> Matt. v. 13; Mark ix. 50.

VER. 29. *Lest after, &c.* Here he wishes to show us, that we are not to embrace any state of life, particularly that of an ecclesiastic, without previous and serious consideration, whether we shall be able to go through with the difficulties and dangers which will inevitably befall us: lest afterwards we find ourselves constrained to yield to our enemies, who will deride us, and say, *This man began to build, and was not able to finish.* Tirinus.

VER. 34. *But if the salt, &c.* Man, after he has once been illumined with the light of faith, should he be so unfortunate as to fall into the sink of his former evil habits, what remedy is there remaining for him? He is, as our Saviour says, neither profitable for the land nor for the dunghill, but shall be cast out. Luke xiv. 35. Ven. Bede.

CHAP. XV. VER. 4. *What man, &c.* Christ left the ninety-nine in the desert, when he descended from the angelic choirs, in order to seek lost man on the earth, that he might fill up the number of the sheepfold of heaven, from which his sins had excluded him. S. Amb.

VER. 7. *Joy in heaven, &c.* What incitement ought it to be to us to practise virtue, when we reflect that our conversion causes joy to the troops of blessed spirits, whose protection we should always seek, and whose presence we should always revere. S. Amb.—There is greater joy for the conversion of a sinner, than for the perseverance of the just; but it frequently happens, that these being free from the chain of sin, remain indeed in the path of justice, but press not on eagerly to their heavenly country; whilst such as have been sinners, are stung with grief at the remembrance of their former transgressions, and calling to mind how they have forsaken their God, endeavour by present fervour to compensate for their past misconduct. But it must be remembered that there are many just, whose lives cause such joy to the heavenly court, that all the penitential exercises of sinners cannot be preferred before them. S. Gregory, Hom. 34.

groat, doth not light a candle and sweep the house, and seek diligently, till she find it?

9 And when she hath found it, call together her friends and neighbours, saying: Rejoice with me, because I have found the groat which I had lost.

10 So I say to you, there shall be joy before the angels of God upon one sinner doing penance.

11 And he said: A certain man had two sons:

12 And the younger of them said to his father: Father, give me the portion of substance that falleth to me. And he divided unto them his substance.

13 And not many days after, the younger son gathering all together, went abroad into a far country: and there wasted his substance by living riotously.

14 And after he had spent all, there came a mighty famine in that country, and he began to be in want.

15 And he went, and joined himself to one of the citizens of that country. And he sent him into his farm to feed swine.

16 And he would fain have filled his belly with the husks the swine did eat: and no man gave unto him.

17 And returning to himself, he said: How many hired servants in my father's house have plenty of bread, and I here perish with hunger?

18 I will arise, and will go to my father, and say to him: Father, I have sinned against heaven, and before thee:

19 I am not now worthy to be called thy son: make me as one of thy hired servants.

20 And rising up, he went to his father. And when he was yet a great way off, his father saw him, and was moved with compassion, and running to him, fell upon his neck and kissed him.

21 And the son said to him: Father, I have sinned against heaven and before thee: I am not now worthy to be called thy son.

22 But the father said to his servants: Bring forth, quickly, the first robe, and put it on him, and put a ring on his hand, and shoes on his feet:

23 And bring hither the fatted calf, and kill it, and let us eat and make merry:

<sup>b</sup> Matt. xviii. 12.

VER. 10. *Before the angels.* By this it is plain that the spirits in heaven have a concern for us below, and a joy at our repentance, and consequently a knowledge of it. Ch.

VER. 11. *A certain man had two sons.* By the elder son is commonly expounded the Jewish people, who for a long time had been chosen to serve God; and by the younger son, the Gentiles, who for so many ages had run blindly on in their idolatry and vices. Wi.

VER. 12. It is very probable, from this verse, that the children of the family, when come to age, could demand of their parents the share of property which would fall to their lot. For these parables suppose the ordinary practices of the country, and are founded on what was customarily done. Grotius thinks this was the common law among the Phœnicians.

VER. 16. *Husks.* This expresses the extreme misery of his condition. There is no need of seeking any other mystery in this word.—*And no man gave unto him*; i. e. gave him bread, mentioned before; for as for the husks, he could take what he pleased. Wi.

VER. 18. How merciful is the Almighty, who, though so much offended, still does not disdain the name of Father!—*I have sinned.* These are the first words of a sinner's confession to the Author of nature. God knows all things; still does he expect to hear the voice of your confession. It is in vain to think of concealing your sins from the eyes of him whom nothing can escape; and there can be no danger of acknowledging to him what his infinite knowledge has already embraced. Confess then, that Christ may intercede for you, the Church pray for you, the people pour forth their tears for you. Hear not that you cannot obtain pardon, for pardon is promised to you; grace, and a reconciliation with a most tender Parent are held out to you. S. Ambrose.

VER. 22. *The first*; i. e. the best robe: by it is meant the habit of grace. Wi.



24 Because this, my son, was dead, and is come to life again: he was lost and is found. And they began to be merry.

25 Now his elder son was in the field: and when he came and drew nigh to the house, he heard music and dancing:

26 And he called one of the servants, and asked what these things meant.

27 And he said to him: Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe.

28 And he was angry, and would not go in. His father, therefore, coming out, began to entreat him.

29 And he answering, said to his father: Behold, for so many years I serve thee, and I have never transgressed thy commandment, and yet thou hast never given me a kid to make merry with my friends:

30 But as soon as this, thy son, is come, who hath devoured his substance with harlots, thou hast killed for him the fatted calf.

31 But he said to him: Son, thou art always with me, and all I have is thine.

32 But it was fit that we should make merry and be glad, for this, thy brother, was dead, and is come to life again: he was lost, and is found.

#### CHAP. XVI.

*The parable of the unjust steward: of the rich man and Lazarus.*

AND he said also to his disciples: There was a certain rich man who had a steward: and the same was accused unto him, that he had wasted his goods.

2 And he called him, and said to him: What is this

I hear of thee? Give an account of thy stewardship: for now thou canst not be steward.

3 And the steward said within himself: What shall I do, for my lord taketh away from me the stewardship? To dig I am not able: To beg I am ashamed.

4 I know what I will do, that when I shall be put out of the stewardship, they may receive me into their houses.

5 Therefore, calling together every one of his lord's debtors, he said to the first: How much dost thou owe my lord?

6 But he said: A hundred barrels of oil. And he said to him: Take thy bill: and sit down quickly, and write fifty.

7 Then he said to another: And how much dost thou owe? Who said: A hundred quarters of wheat. He said to him: Take thy bill, and write eighty.

8 And the lord commended the unjust steward, forasmuch as he had done wisely: for the children of this world are wiser in their generation than the children of light.

9 And I say to you: Make to yourselves friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings.

10 He that is faithful in that which is least, is faithful also in that which is greater: And he that is unjust in that which is little, is unjust also in that which is greater.

11 If then you have not been faithful in the unjust mammon, who will trust you with that which is the true?

12 And if you have not been faithful in that which is another's: who will give you that which is your own?

13 \*No servant can serve two masters: for either he

\* Matt. vi. 24.

VER. 24. *Was dead, and is come to life again.* A sinner, in mortal sin, is deprived of the Divine grace, which is the spiritual life of the soul. At his conversion it is restored to him, and he begins to live again. Wi.

VER. 25. *His elder son, &c.* We have already remarked, that this son represents the Jews. He boasts of having always served his father faithfully, and of never disobeying him. This is the language of that presumptuous people, who believe themselves alone holy; and despising the Gentiles with sovereign contempt, could not bear to see the gates of salvation laid open also to them. Calmet.

VER. 29. *I have never transgressed, &c.* With what face could the Jews, represented here by the eldest son, say they had never transgressed the commandments of their father? But we should recollect, that it is not uncommon for presumption to boast of what it never has done. The whole history of the Jews is full of numberless details of their prevarication and disobedience. Calmet.

CHAP. XVI. VER. 1. *There was a certain rich man, &c.* By this parable our Saviour advises his disciples to accompany their penitential works with deeds of mercy to the poor. Ven. Bede.—There is a certain erroneous opinion, that obtains pretty generally amongst mankind, and which tends to increase crimes, and to lessen good works: and this is, the foolish persuasion that men are not accountable to any one, and that we can dispose as we please of the things in our possession. S. Chrys.—Whereas we are here informed that we are only the dispensers of another's property, viz. God's. S. Amb.—When, therefore, we employ it not according to the will of our Master, but fritter and squander it away in pleasure, and in the gratification of our passions, we are, beyond all doubt, unjust stewards. Theophylactus.—The intention of this parable, is to show what use each one ought to make of the goods which God has committed to his charge. Calmet.—*A steward, &c.* The parable puts us in mind, that let men be ever so rich or powerful in this world, God is still their master; they are his servants, and must be accountable to him how they have managed his gifts and favours; that is, all things they have had in this world. Wi.

VER. 2. *And he called him, &c.* Such are the words which our Lord daily addresses to us. We daily see persons equally healthy and likely to live as ourselves, suddenly summoned by death, to give an account of their stewardship. Happy summons to the faithful servant, who has reason to hope in his faithful administration. Not so to the unfaithful steward, whose pursuits are earthly: death to him is terrible indeed, and his exit is filled with sorrow. All thunder-stricken at these words, "now thou canst be steward no longer," he says within himself, what shall I do! Ex D. Thoma.

VER. 8. *And the lord commended, &c.* By this we are given to understand, that if the lord of this unjust steward could commend him for his worldly prudence, though it were an overt act of injustice; how much more will the Almighty be pleased with those who, obedient to his command, seek to redeem their sins by alms-deeds! Ex D. Thoma.—*Children of this world, &c.* are more prudent and circum-

spect as to what regards their temporal concerns, than they who profess themselves servants of God, are about the concerns of eternity.—*Commended the unjust steward.\** Lit. the steward of iniquity: not for his cheating and injustice, but for his contrivances in favour of himself.—*In their generation;* i. e. in their concerns of this life. They apply themselves with greater care and pains, in their temporal affairs, than the children of light, whom God has favoured with the light of faith, do to gain heaven. Wi.

VER. 9. *Make to yourselves friends, &c.* Not that we are authorized to wrong our neighbour, to give to the poor: evil is never to be done, that good may come from it. D. Thoma.—But we are exhorted to make the poor our friends before God, by relieving them with the riches which justly indeed belong to us, but are called the mammon of iniquity, because only the iniquitous man esteems them as riches, on which he sets his affections; whilst the riches of the virtuous are wholly celestial and spiritual. S. Aug. de Quæst. Evang.—*Of the mammon of iniquity.* Mammon is a Syriac word for riches; and so it might be translated, *of the riches of iniquity.* Riches are called unjust, and riches of iniquity, not of themselves, but because they are many times the occasion of unjust dealings, and of all kind of vices. Wi.—*Mammon* signifies riches. They are here called the mammon of iniquity, because oftentimes ill-gotten, ill-bestowed, or an occasion of evil; and at the best are but worldly, and false: and not the true riches of a Christian.—*They may receive.* By this we see that the poor servants of God, whom we have relieved by our alms, may hereafter, by their intercession, bring our souls to heaven. Ch.

VER. 10. *He that is faithful in that which is least.* This seems to have been a common saying, and that men judged of the honesty of their servants by their fidelity in lesser matters. For example, a master that sees his servant will not steal a little thing, judges that he will not steal a greater, &c. Wi.

VER. 11. *If then you have not been faithful in the unjust mammon;*† i. e. in fading and false riches, which are the occasion of unjust and wicked proceedings.—*Who will trust you with that which is the true?* i. e. God will not intrust you with the true and spiritual riches of his grace. Wi.

VER. 12. *And if you have not been faithful in that which is another's:* so again is called false worldly wealth, which passeth from one to another; so that it cannot be called a man's own, *who will give you that which is your own?* i. e. how can you hope that God will bestow upon you, or commit to your care, spiritual riches or gifts, which, when rightly managed, would be your own for all eternity? See S. Aug. l. 2, qq. Evang. q. 35, p. 263. Wi.—*That which is another's.* Temporal riches may be said to belong to another, because they are the Lord's; and we have only the dispensing of them: so that when we give alms, we are liberal of another's goods. But if we are not liberal in giving what is another's, how shall we be so in giving our own? Calmet.

VER. 13. *No servant can serve two masters, &c.* This is added to show us, that to dispose of our riches according to the will of the Almighty, it is necessa-



will hate the one, and love the other; or he will hold to the one, and despise the other: you cannot serve God and mammon.

14 Now the Pharisees who were covetous, heard all these things: and they derided him.

15 And he said to them: You are they who justify yourselves before men: but God knoweth your hearts: for that which is high to men, is an abomination before God.

16 \*The law and the prophets were until John: from that time the kingdom of God is preached, and every one useth violence towards it.

17 <sup>b</sup>And it is easier for heaven and earth to pass, than for one tittle of the law to fail.

18 <sup>c</sup>Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth her that is put away from her husband, committeth adultery.

19 There was a certain rich man, who was clothed in purple and fine linen: and feasted sumptuously every day.

20 And there was a certain beggar, by name Lazarus, who lay at his gate, full of sores,

21 Desiring to be filled with the crumbs that fell from the rich man's table; and no one did give him: moreover, the dogs came and licked his sores.

22 And it came to pass that the beggar died, and he was carried by the angels into Abraham's bosom. And the rich man also died: and was buried in hell.

23 And lifting up his eyes when he was in torments, he saw Abraham afar off, and Lazarus in his bosom:

24 And he cried, and said: Father Abraham, have

mercy on me, and send Lazarus, that he may dip the tip of his finger in water, to cool my tongue, for I am tormented in this flame.

25 And Abraham said to him: Son, remember that thou didst receive good things in thy life-time, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And besides all this, between us and you there is fixed a great chaos: so that they who would pass from hence to you, cannot, nor from thence come hither.

27 And he said: Then, father, I beseech thee that thou wouldest send him to my father's house:

28 For I have five brethren, that he may testify to them, lest they also come into this place of torments.

29 And Abraham said to him: They have Moses and the prophets; let them hear them.

30 But he said: No, father Abraham; but if one went to them from the dead, they will do penance.

31 And he said to him: If they hear not Moses and the prophets, neither will they believe if one rise again from the dead.

## CHAP. XVII.

*Lessons of avoiding scandal; of the efficacy of faith, &c. The ten lepers. The manner of the coming of Christ.*

AND<sup>d</sup> he said to his disciples: It is impossible that scandals should not come: but woe to him through whom they come.

2 It were better for him that a millstone were put about his neck, and he cast into the sea, than that he should scandalize one of these little ones.

\* Matt. xi. 12. —<sup>b</sup> Matt. v. 18. —<sup>c</sup> Matt. v. 32; Mark x. 11;

1 Cor. vii. 10, and 11. —<sup>d</sup> Matt. xviii. 7; Mark ix. 41.

to keep our minds free from all attachment to them. Theophylactus.—Let the avaricious man here learn, that to be a lover of riches, is to be an enemy of Christ. Ven. Bede.

VER. 14. *Now the Pharisees, &c.* Christ had admonished the Scribes and Pharisees not to presume too much on their own sanctity, but to receive repenting sinners, and to redeem their own sins with alms. But they derided these precepts of mercy and humility; either because they esteemed what he commanded them to be useless, or because they thought they had already complied with them. Ven. Bede.

VER. 15. *Who justify yourselves, &c.* But our Lord, detecting their hidden malice, shows that their pretended justice is all hypocrisy. Theophylactus.—*But God knoweth, &c.* They justify themselves before men, whom they look upon as despicable, and abandoned sinners, and esteem themselves as not standing in need of giving alms as a remedy of sin; but he who shall lay open the secrets of hearts, sees the base atrocity of that pride which thus blinds them, and swells within their breasts. Ven. Bede.

VER. 16. *The law and the prophets, &c.* Not that the law was made void by the coming of John, but that what the law and the prophets had taught, had been suited to the very imperfect dispositions of the Jews, who as yet were incapable of relishing perfect virtue. At the coming of John, the gospel began to be preached, and this called men to a life of perfect sanctity. S. Tho. Aquin.—Our Saviour came not to destroy, but to fulfil the law and the prophets. Matt. v. 17.

VER. 19. *There was a certain rich man, &c.* By this history of the rich man and Lazarus, he declares that those who are placed in affluent circumstances, draw upon themselves a sentence of condemnation, if, seeing their neighbour in want, they neglect to succour him. S. Cyril, in Cat. Græc. Patrum.—He that hath the substance of this world, and shall see his brother in need, and shut up his bowels against him, how doth the charity of God abide in him? 1 John iii. 17.—By this, we are not to understand that all poverty is holy, and the possession of riches criminal; but, as luxury is the disgrace of riches, so holiness of life is the ornament of poverty. S. Ambrose.—A man may be reserved and modest in the midst of riches and honours, as he may be proud and avaricious in the obscurity of a poor and wretched life. Wi.—In this parable, which S. Ambrose takes to be a real fact, we have the name of the poor mendicant; but our Lord suppresses the name of the rich man, to signify that his name is blotted out of the book of life: besides, the rich man tells Abraham that he has five brothers, who were probably still living; wherefore, to save their honour, our Lord named not their reprobated brother.

VER. 22. *Abraham's bosom.* The place of rest, where the souls of the saints resided, till Christ had opened heaven by his death. Ch.—It was an ancient tradition of the Jews, that the souls of the just were conducted by angels into paradise. The bosom of Abraham (the common father of all the faithful) was the place where the souls of the saints, and departed patriarchs, waited the arrival of their Deli-

verer. It was thither that Jesus went after his death; as it is said in the creed, "he descended into hell," to deliver those who were detained there, and who might at Christ's ascension enter into heaven. Calmet. See 1 Pet. iii. 19.

VER. 25. It appears from Philo, (de Execat. B. xxxvii. p. 9,) that the Jews not only acknowledged the existence of souls, and their state of happiness or misery after this life, but also that the souls of the saints and patriarchs interceded with God for their descendants, and obtained for them the succour they stood in need of. Calmet.

VER. 26. *Between us and you is fixed a great chaos, or gulf;* i. e. God's justice has decreed, that the bad should be for ever separated from the good. We may here take notice that the Latin and Greek word, (ver. 22,) translated *hell*, even in the Prot. translation, cannot signify only the *grave*. Wi.

VER. 31. *If they hear not Moses, &c.* We think that if we saw a man raised from the dead, who should tell us what he had seen and suffered in another world, it would make more impression upon us than past miracles, which we hear of, or the promises and threats of the prophets, apostles, and our blessed Saviour, which are contained in Scripture: but it is a false notion, a vain excuse. The wicked, and unbelievers, would even in that case find pretexts and objections for not believing. S. Chrys. Hom. 4.—They would say that the dead man was a phantom; that his resurrection was not real; his assertions nugatory. When Christ raised Lazarus from the dead, the miracle was known, evident, and public; yet we find none of the Pharisees converted by it. They were even so mad as to enter into a design to kill Lazarus, to get rid of a witness who deposed against their incredulity. How many other miracles did he not perform in their sight, which they attributed to the prince of darkness, or to magic! Christ raised himself from the dead. This fact was attested by many unexceptionable witnesses. And what do the hardened Jews do? They object, that his disciples, stealing away the body, maliciously persuaded the people that he had risen again. Calmet.

\* V. 8. Villicum iniquitatis, i. e. iniquum, οἰκονόμῳ τῆς ἀδικίας.

† V. 11. In iniquo mammona, ἐν τῷ ἀδίκῳ Μαρμωνᾷ.

‡ V. 22. In sinum Abrahamæ, εἰς τὸν κόλπον τοῦ Ἀβραάμ.—Ibid. In inferno. ἐν τῷ ᾄδῳ. See Pearson on the Creed, (p. 236,) and our Catholic controvertists.

CHAP. XVII. VER. 1. The world being corrupted as it is, and the spread of evil so wide, it is impossible that scandals should not come. V.—*It is impossible*, morally speaking, with a regard to the malice of men. Wi.

VER. 2. *It were better.* Christ here speaks after the manner of the Jews, who were accustomed to inflict this punishment only on the greatest malefactors. So that we must be ready to undergo the most excruciating torments, rather than cause any scandal to our neighbour; though we must here observe, that if our neighbour take scandal at our good works, we ought not on that account to desist from doing good, or desert the truth. Ven. Bede.



3 Take heed to yourselves. <sup>a</sup>If thy brother sin against thee, reprove him: and if he do penance, forgive him.

4 And if he sin against thee seven times in a day, and seven times in a day turn again to thee, saying: I repent: forgive him.

5 And the apostles said to the Lord: Increase our faith.

6 <sup>b</sup>And the Lord said: If you had faith like a grain of mustard-seed, you might say to this mulberry-tree: Be thou plucked up by the root, and be thou transplanted into the sea, and it shall obey you.

7 But which of you having a servant ploughing or feeding cattle, will say to him when he is come from the field: Immediately go, sit down:

8 And will not *rather* say to him: Make ready my supper, and gird thyself, and serve me whilst I eat and drink, and afterwards thou shalt eat and drink?

9 Doth he thank that servant, because he did the things which he commanded him?

10 I think not. So you also, when you shall have done all the things that are commanded you, say: We are unprofitable servants: we have done that which we ought to do.

11 And it came to pass, as he was going to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain town, there met him ten men, that were lepers, who stood afar off:

13 And they lifted up their voice, saying: Jesus, master, have mercy on us.

14 And when he saw them, he said: <sup>c</sup>Go, show yourselves to the priests. And it came to pass, that as they went, they were cleansed.

15 And one of them, when he saw that he was cleansed, went back, with a loud voice, glorifying God,

16 And he fell on his face before his feet, giving thanks: and this man was a Samaritan.

<sup>a</sup> Lev. xix. 17; Eccl. xix. 13; Matt. xviii. 15.—<sup>b</sup> Matt. xvii. 19.—<sup>c</sup> Lev. xiv. 2.

VER. 5. *Increase our faith.* The disciples having heard our Saviour inculcating maxims hard to flesh and blood, such as avoiding scandal, and forgiving our enemies, humbly beg their faith may be increased, that they may be able to comply with these maxims; for they had heard Christ say, that every thing was possible to him that believed. Theophy.—Christ compares faith to a grain of mustard-seed; because, though the grain be small, it is nevertheless stronger than most herbs. S. Chrysos.

VER. 6. *To this mulberry-tree.* In S. Matthew (xvii. 19) we read, *to this mountain.* Christ might say both at different times. Wi.

VER. 7. The design and end of this parable is to show that, rigorously speaking, we are useless servants with regard to God. This sovereign Master has a right to exact of us every kind of service, and to make us apply ourselves to any task he may think proper, without our having any reason to complain either of the difficulty, trouble, or length of our labours; we are entirely his, and he is master of our persons, time, and talents. We hold of him whatever we possess, and woe to us if we abuse his trust, by applying our talents to any use contrary to his designs. But though he be Lord and Master, he leaves our liberty entire. If he produces in us holy desires, if he works in us meritorious actions, gives us virtuous inclinations and supernatural gifts, he sets to our account the good use we make of them; and in crowning our merits, he crowns his own gifts. S. Aug. lib. 9, Confes. and Serm. 131. Calmet.

VER. 10. *Unprofitable servants.* Because our service is of no profit to our Master; and he justly claims it as our bounden duty. But though we are *unprofitable to him*, our serving him is not *unprofitable to us*; for he is pleased to give, by his grace, a value to our good works, which, in consequence of his promise, entitles them to an eternal reward. Ch.

VER. 14. *To the priests.* Jesus sends them to the priests, to convince the latter of the reality of the cures which he wrought, and oblige them by that to acknowledge him for their Messiah; 2ndly, That the lepers might enjoy the fruit of their cure, by returning to the society of their fellow men, after they had been declared clean, and satisfied all the demands of the law; for there were many ceremonies previously to be gone through. Calmet.—And lastly, To show that in the

17 And Jesus answering, said: Were there not ten made clean? and where are the nine?

18 There is no one found to return and give glory to God, but this stranger.

19 And he said to him: Arise, go thy way: for thy faith hath made thee whole.

20 And when he was asked by the Pharisees: when the kingdom of God should come? he, answering them, said: The kingdom of God cometh not with observation.

21 Neither shall they say: Behold here, or behold there; for, lo, the kingdom of God is within you.

22 And he said to his disciples: The days will come, when you shall desire to see one day of the Son of man, and you shall not see it.

23 <sup>d</sup>And they will say to you: Lo here, and lo there. Go ye not after, nor follow them:

24 For as the lightning that lighteneth from under heaven, shineth unto the parts that are under heaven, so shall the Son of man be in his day.

25 But first he must suffer many things, and be rejected by this generation.

26 <sup>e</sup>And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat and drink, they married wives, and were given in marriage, until the day that Noe entered into the ark: and the flood came, and destroyed them all.

28 <sup>f</sup>Likewise, as it was in the days of Lot: They did eat and drink, they bought and sold, they planted and built.

29 And in the day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all.

30 Even thus shall it be in the day when the Son of man shall be revealed.

31 In that hour he that shall be on the house-top, and his goods in the house, let him not go down to take them

<sup>d</sup> Matt. xxiv. 23; Mark xiii. 21.—<sup>e</sup> Gen. vii. 7; Matt. xxiv. 37.—<sup>f</sup> Gen. xix. 25.

new law, such as are defiled with the leprosy of sin, should apply to the priests. Hence, says S. Austin, let no one despise God's ordinance, saying that it is sufficient to confess to God alone. Lib. de Visit. Infirm.

VER. 20. *When the kingdom of God should come?* or when is it to come? when will the Messiah come? The Pharisees might say this in a mocking and an insulting manner, to signify that he could not be their true Messiah.—*The kingdom of God cometh not with observation*; that is, so as to be observed; not with great marks of temporal power, as you imagine. Wi.—The Pharisees expected a Messiah powerful according to this world, a conqueror, a monarch, a revenger of the injuries of Israel; one who would restore them to liberty, and bless them with temporal goods and prosperity. In Jesus, they saw nothing which corresponded to these magnificent hopes; and therefore asked him, by way of insult and reproach, when this kingdom of God would come, which he so often talked of and announced to his disciples. He answers them, that the manifestation of the Messiah, and the establishment of his kingdom, shall not be effected in a conspicuous, splendid manner. It shall be brought about insensibly, and the accomplishment of the designs of the omnipotence of our Lord shall appear a casualty, and the effect of secondary causes. You shall not see the Messiah coming at the head of armies, to spread terror and desolation. His arrival shall not be announced by ambassadors, &c., every thing in the establishment of my kingdom shall be the reverse of temporal power. Calmet.

VER. 21. *Is within you.* It is with you; your Messiah is already come.—*He standeth in the midst of you*, as John the Baptist told you. John i. 26. Wi.

VER. 22. *To see one day, &c.* Hereafter, when I shall be no longer visibly among you, you shall heartily wish for one day's conversation with me. Wi.

VER. 24. *For as the lightning, &c.* See Matt. xxiv. 27. Wi.—Christ here alludes to the glory with which he shall appear when he shall come to judge the world, surrounded by his angels, &c., when he will appear like lightning, that shall penetrate the inmost recesses of our souls, and shall suffer no crime, not even the slightest thought of our souls, to pass unnoticed. Ven. Bede.

VER. 31. When you see war lighted up in Judea, lose no time, but betake yourselves to flight for safety. Indeed the Christians, forewarned by these predic-



away: and he that shall be in the field, in like manner, let him not return back.

32 Be you mindful of Lot's wife.

33 <sup>a</sup>Whosoever shall seek to save his life, shall lose it: and whosoever shall lose it, shall preserve it.

34 I say to you, <sup>b</sup>in that night there shall be two men in one bed: the one shall be taken, and the other shall be left.

35 Two women shall be grinding together; the one shall be taken, and the other shall be left: two men shall be in the field; the one shall be taken, and the other shall be left.

36 They answering, say to him: Where, Lord?

37 And he said to them: Wheresoever the body shall be, thither will the eagles also be gathered together.

### CHAP. XVIII.

*We must pray always. The Pharisee and the Publican. The danger of riches. The blind man is restored to sight.*

**A**ND <sup>c</sup>he spoke also a parable to them, that we ought always to pray, and not to faint,

2 Saying: There was a judge in a certain city, who feared not God, nor regarded man.

3 And there was a certain widow in that city, and she came to him, saying: Avenge me of my adversary.

4 And he would not for a long time. But afterwards he said within himself: Although I fear not God, nor regard man,

5 Yet because this widow is troublesome to me, I will avenge her, lest continually coming, she weary me out.

6 And the Lord said: Hear what the unjust judge saith:

7 And will not God avenge his elect, who call to him day and night: and will have patience in their regard?

8 I say to you, he will quickly avenge them. But yet, when the Son of man cometh, shall he find, think you, faith on earth?

<sup>a</sup> Matt. x. 39; Mark viii. 35; Supra, ix. 24.—<sup>b</sup> John xii. 25; Matt. xxiv. 40.  
<sup>c</sup> Eccii. xviii. 22; 1 Thess. v. 17.

tions, and other prophecies of the apostles, according to Lactantius, (lib. 4, c. 21,) fled from the danger beyond the Jordan, into the states of Herod, to Pella and the neighbouring villages. See Eusebius, Eccles. Hist. lib. 3, c. 5.

VER. 34. By these different examples, Christ wishes to insinuate that good and bad men will be found in every state of life. By those in bed, are understood the rich; by those in the mill, are understood the poor; whilst those in the field designate the pastors of his flock, who are labouring in the vineyard of the Lord. S. Cyril and S. Amb.

VER. 37. To the question of his disciples in the preceding verse, our blessed Saviour only returns this enigmatical answer, which seems to mean, that wherever there are guilty Jews, there shall their enemies pursue them and find them out, not only in Jerusalem, but in all the cities of Judea, Galilee, &c., every where the vengeance of the Lord shall follow them, and overtake them. For the interpretation of other parts of this chapter, see S. Matt. xxiv. Calmet.

CHAP. XVIII. VER. 1. *Always to pray*, i. e. to pray daily, and frequently (Wi.); and also to walk always in the presence of God, by a spirit of prayer, love, and sorrow for sin.

VER. 2. This judge, who feared not God, nor cared for man, yet yielded to the importunity of the widow, represents the absolute and sovereign power of God. But we must not suppose the Almighty has any of the faults we see in this iniquitous judge. Comparisons are not meant to hold good in every particular. The only consequence to be drawn from the present parable, is this: if a man, who has neither piety nor tenderness for his fellow-creatures, yield to the importunity of a widow, who is not wearied out with repeating her petitions; how much more will God, who is full of bounty and tenderness to man, and only seeks occasions to grant him his gifts, hear the prayers of the fervent, and fill with benedictions the petitioner, who can continue, like the widow, to importune his interference, and can beg without languor or discouragement? Calmet.

VER. 3. *Avenge me*; i. e. do me justice. It is a Hebraism. Wi.

VER. 4. *And he would not for a long time*. The Almighty does not always hear us as soon as we could wish, nor in the manner that seems best to us; but if

9 He spoke also this parable to some who trusted in themselves as just, and despised others.

10 Two men went up into the temple, to pray: the one a Pharisee, and the other a publican:

11 The Pharisee standing, prayed thus with himself: O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, nor such as this publican.

12 I fast twice in the week: I give tithes of all that I possess.

13 And the publican, standing afar off, would not so much as lift his eyes towards heaven: but struck his breast, saying: O God, be merciful to me, a sinner.

14 I say to you, this man went down to his house justified rather than the other; <sup>d</sup>because every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

15 <sup>e</sup>And they brought to him also infants, that he might touch them. Which when the disciples saw, they rebuked them.

16 But Jesus, calling them together, said: Suffer children to come to me, and forbid them not; for of such is the kingdom of God.

17 Amen, I say to you: Whosoever shall not receive the kingdom of God as a child, shall not enter into it.

18 <sup>f</sup>And a certain ruler asked him, saying: Good master, what shall I do to possess everlasting life?

19 And Jesus said to him: Why dost thou call me good? None is good but God alone.

20 Thou knowest the commandments: <sup>g</sup>Thou shalt not kill: Thou shalt not commit adultery: Thou shalt not steal: Thou shalt not bear false witness: Honour thy father and mother.

21 And he said: All these I have kept from my youth.

22 Now when Jesus had heard this, he said to him: Yet one thing is wanting to thee: sell all that thou hast,

<sup>d</sup> Matt. xxiii. 12; Supra, xiv. 11.—<sup>e</sup> Matt. xix. 13; Mark x. 13.—<sup>f</sup> Matt. xix. 13.  
<sup>g</sup> Exod. xx. 13.

we are not always heard according to our desires, we always are as far as is conducive to our salvation. He sometimes delays, in order to exercise our patience, and increase our ardour: sometimes he grants, in his anger, what in his mercy he would refuse. S. Aug. in Psal. xxxvii.

VER. 5. *She weary me out*.<sup>\*</sup> This, as much as I am able to find out, seems the literal signification both of the Latin and Greek text. Wi.

VER. 8. In the Greek, although he suffer for the present the elect to be oppressed. V.—Our Divine Redeemer adds this, to show that *faith* must necessarily accompany our prayers. For whosoever prays for what he does not believe he shall obtain, will pray in vain. S. Aug. de Verb. Dom. Serm. 36.

VER. 11. The Pharisee *standing*. The Greek is, standing by himself; i. e. separated from the rest. Some understand this term, *standing*, as if in opposition to *kneeling* or *prostrating*, which they suppose to be the general posture in which the Jews offered up their prayers, and that of the humble publican. The Christians borrowed this practice from them. We see the apostles and disciples praying on their knees: Acts vii. 59; ix. 40; xx. 36. In the Old Testament we see the same observed. Solomon, (3 Kings viii. 54,) Daniel, (vi. 10,) and Micaiah, (vi. 6,) prayed in that posture. Others, however, think that the people generally prayed standing, as there were neither benches nor chairs in the temple. Calmet.—The pride of the Pharisee seems to have consisted in attributing to himself alone the qualities of which he boasted. S. Greg. Mor. l. 23, c. 4.

VER. 14. If any one should ask why the Pharisee is here condemned for speaking some few words in his own commendation, and why the like sentence was not passed on Job, who praised himself much more; the difference is evident: the former praised himself without any necessity, merely with an intention of indulging his vanity, and extolling himself over the poor publican; the latter, being overwhelmed with misery, and upbraided by his friends, as if, forsaken of God, he suffered his present distress in punishment of his crimes, justifies himself by recounting his virtues for the greater glory of God, and to preserve himself and others in the steady practice of virtue, under similar temptations. Theophylactus.



and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

23 He having heard these things, was sorrowful: for he was very rich.

24 And Jesus, seeing him become sorrowful, said: How hardly shall they that have riches, enter into the kingdom of God.

25 For it is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they that heard it, said: Who then can be saved?

27 He said to them: The things that are impossible with men, are possible with God.

28 Then Peter said: Behold we have left all things, and have followed thee.

29 And he said to them: Amen, I say to you, there is no man that hath left a house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive much more in this present time, and in the world to come, life everlasting.

31 \*Then Jesus took unto him the twelve, and said to them: Behold, we go up to Jerusalem, and all things shall be accomplished which were written by the prophets, concerning the Son of man.

32 For he shall be delivered to the Gentiles; and shall be mocked, and scourged, and spit upon:

33 And after they have scourged him, they will put him to death, and the third day he shall rise again.

34 And they understood none of these things, and this word was hid from them, and they understood not the things that were said.

35 <sup>b</sup> Now it came to pass, that when he drew nigh to Jericho, a certain blind man sat by the way-side, begging.

36 And when he heard the multitude passing by, he asked what this meant.

37 And they told him that Jesus, of Nazareth, was passing by.

38 And he cried out, saying: Jesus, Son of David, have mercy on me.

39 And they that went before, rebuked him, that he should hold his peace. But he cried out much more: Son of David, have mercy on me.

\* Matt. xx. 17; Mark x. 32.—<sup>b</sup> Matt. xx. 29; Mark x. 46.

VER. 34. They understood well enough the sense of the words he spoke to them. But they could not understand how they could be reconciled with the idea they had previously conceived of the Messiah. They were scandalized in the first place, to think that God should suffer any thing inflicted by man; they were scandalized in the second place, to hear that sufferings and death could lead to victory and empire; and lastly, they were scandalized, (their own feelings taking the alarm,) lest they should be forced to imitate their Master in this part which he had chosen for himself. A.

\* V. 5. Sugillet me, ὑπωπιάζετε με. The Greek word literally signifies, lest she give me strokes on the face, that make me appear black and blue; which were called, ὑπόπια. This word, ὑπωπιάζειν, is only used in one other place in the New Testament, (1 Cor. ix. 27,) where S. Paul says, castigo, or contundo corpus meum. Now, as we cannot imagine that this judge feared lest the widow should beat him in this shameful manner, the word metaphorically seems to imply, lest she should injuriously upbraid and continually reproach me.

CHAP. XIX. VER. 2. What sinner can despair, when he sees the Saviour of mankind seeking to save him; when he beholds even a publican, and a rich man at the same time, who, as our Saviour informs us in another place, are so seldom truly converted, brought to the light of faith, and the grace of a true conversion!

40 And Jesus stood, and commanded him to be brought to him. And when he was come near, he asked him,

41 Saying: What wilt thou that I do to thee? But he said: Lord, that I may see.

42 And Jesus said to him: Receive thy sight; thy faith hath made thee whole.

43 And immediately he saw, and followed him, glorifying God. And all the people, when they saw it, gave praise to God.

## CHAP. XIX.

*Zacheus entertains Christ. The parable of the pounds. Christ rides upon an ass, and weeps over Jerusalem.*

AND entering in, he walked through Jericho.

2 And behold there was a man, by name Zacheus; and this was the chief of the publicans, and he was rich.

3 And he sought to see Jesus, who he was: and he could not for the crowd, because he was little of stature.

4 And he ran before, and climbed up into a sycamore-tree, that he might see him: for he was to pass that way.

5 And when Jesus came to the place, he looked up, and saw him, and said to him: Zacheus, make haste, and come down; for to-day I must abide in thy house.

6 And he made haste, and came down, and received him with joy.

7 And when they all saw it, they murmured, saying: That he was gone to be a guest with a man that is a sinner.

8 But Zacheus stood, and said to the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have wronged any man of any thing, I restore him four-fold.

9 Jesus said to him: This day is salvation come to this house: because he also is a son of Abraham.

10 <sup>c</sup> For the Son of man is come to seek, and to save that which was lost.

11 As they were hearing these things, he added and spoke a parable, because he was nigh to Jerusalem: and because they thought that the kingdom of God should immediately be manifested.

12 He said, therefore: <sup>d</sup> A certain nobleman went into a far country, to receive for himself a kingdom, and to return.

<sup>c</sup> Matt. xviii. 12.—<sup>d</sup> Matt. xxv. 14.

S. Ambrose.—Zacheus (who was a farmer of the customs, not a collector, as some falsely imagine) immediately hearkened to the interior voice of the Almighty, calling him to repentance; he made no delay, and therefore deserved immediately not only to see, but to eat, drink, and converse with Jesus. S. Cyril.—Behold here the three steps of his conversion; 1. an ardent desire of seeing Jesus; 2. the honourable reception he gave him in his house; 3. the complete restitution of all ill-acquired property.

VER. 11. *That the kingdom of God should immediately be manifested.* The disciples were big with the expectation of the temporal kingdom of the Messiah, though he had divers times told them he was to suffer and die on a cross. Yet notwithstanding all that Jesus had said to them about his kingdom, his death, his consummation, and resurrection, they still believed that the kingdom of God was going to be manifested, and that Jesus, in this journey, would make himself be acknowledged king by the whole nation of the Jews. They could not lay aside the ideas they had formed of the person and temporal reign of the Messiah. Every thing which they could not reconcile to this standard, was completely impenetrable to them. It was a language they could not comprehend. Calmet.

VER. 12. With regard to the instruction, which is meant to be conveyed by this parable; this nobleman is the Son of God, who came among the Jews to take possession of the kingdom, which was his due. But being rejected and treated unworthily, and even put to a disgraceful death on the cross, he will one day come



13 And calling his ten servants, he delivered them ten pounds, and said to them: Trade till I come.

14 But his citizens hated him: and they sent an embassy after him, saying: We will not have this man to reign over us.

15 And it came to pass that he returned, having received the kingdom: and he commanded his servants to be called, to whom he had given the money: that he might know how much every man had gained by trading.

16 And the first came, saying: Lord, thy pound hath gained ten pounds.

17 And he said to him: Well done, thou good servant, because thou hast been faithful in a little, thou shalt have power over ten cities.

18 And the second came, saying: Lord, thy pound hath gained five pounds.

19 And he said to him: Be thou also over five cities.

20 And another came, saying: Lord, behold here is thy pound, which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man: thou takest up what thou didst not lay down, and thou reapest what thou didst not sow.

22 He saith to him: Out of thy own mouth I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up what I laid not down, and reaping that which I did not sow:

23 And why then didst thou not give my money into the bank, that at my coming I might have required it with usury?

24 And he said to them that stood by: Take the pound away from him, and give it to him that hath the ten pounds.

25 And they said to him: Lord, he hath ten pounds.

26 <sup>a</sup> But I say to you, that to every one that hath shall be given, and he shall abound: and from him that hath not, even that which he hath shall be taken from him.

27 But as for those my enemies, who would not have me reign over them, bring them hither; and kill them before me.

28 And when he had said these things, he went before going up to Jerusalem.

29 <sup>b</sup> And it came to pass, when he was come nigh to

Bethphage and Bethania, at the mountain called Olivet, he sent two of his disciples,

30 Saying: Go ye into the town, which is over against you; entering into it, you shall find the colt of an ass tied, on which no man hath ever sat: loose him, and bring him hither.

31 And if any man shall ask you: Why do you loose him? You shall say thus unto him: Because the Lord hath need of his service.

32 And they that were sent went their way, and found the colt standing, as he had said to them.

33 And as they were loosing the colt, the owners thereof said to them: Why loose you the colt?

34 But they said: Because the Lord hath need of him.

35 <sup>c</sup> And they brought him to Jesus. And casting their garments on the colt, they set Jesus thereon.

36 And as they went, they spread their clothes underneath in the way.

37 And when he was now coming near the descent of Mount Olivet, the whole multitude of his disciples began with joy to praise God with a loud voice, for all the mighty works they had seen,

38 Saying: Blessed is he who cometh king in the name of the Lord, peace in heaven, and glory on high.

39 And some of the Pharisees, from amongst the multitude, said to him: Master, rebuke thy disciples.

40 And he said to them: I tell you, that if these should hold their peace, the stones will cry out.

41 And when he drew near, seeing the city, he wept over it, saying:

42 If thou also hadst known, and that in this thy day, the things that are for thy peace: but now they are hidden from thy eyes.

43 For the days shall come upon thee: and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side,

44 And beat thee flat to the ground, and thy children who are in thee: <sup>d</sup> and they shall not leave in thee a stone upon a stone: because thou hast not known the time of thy visitation.

45 <sup>e</sup> And entering into the temple, he began to cast out them that sold therein, and them that bought,

<sup>a</sup> Matt. xiii. 12, and xxv. 29; Mark iv. 25; Supra, viii. 18.—<sup>b</sup> Matt. xxi. 1; Mark xi. 1.

<sup>c</sup> John xii. 14.—<sup>d</sup> Matt. xxiv. 2; Mark xiii. 2; Infra, xxi. 6.—<sup>e</sup> Matt. xxi. 12; Mark xi. 15.

again, armed with vengeance, and inflict the effects of his anger upon them. This was partly fulfilled at the destruction of Jerusalem, and will be completed at the general judgment. Calmet. V.

VER. 13. Ten pieces of money, each of which was called a *mna*. To translate *pounds*, gives the English reader a false notion, the Roman coin called a *mna* not corresponding to our pound. Wi.—A *mna* was 12½ ounces, which, at five shillings per ounce, is £3 2s. 6d.

VER. 19. All the disciples of Christ have not the same degree of honour in this world, nor in the next; because all do not make an equal use of the graces they receive. Calmet.

VER. 34. It may here be asked, how the owners of the colt knew who *the Lord* was, of whom the disciples spoke? It may be answered, that perhaps they had already heard that Jesus of Nazareth, whom the Jews thought was to be their temporal king, was coming about that time to Jerusalem, and that they saw from their dress, or other external marks, that they were the disciples of Jesus. Dionysius.

VER. 40. *The stones*. This is a proverb, as if he had said, God has resolved to glorify me this day, in order to fulfil the prophecies. Nothing can hinder the execution of his decrees; if men were silent, he would make even the stones to speak. Calmet.

VER. 41. *He wept*. S. Epiphanius tells us, that some of the orthodox of his time, offended at these words, omitted them in their copies, as if to shed tears were a weakness unworthy of Christ: but this true reading of the evangelist is found in all copies, and received by all the faithful; and the liberty which those

who changed them took, was too dangerous ever to be approved of by the Church. Neither do these tears argue in Jesus Christ any thing unworthy of his supreme majesty or wisdom. Our Saviour possessed all the human passions, but not the defects of them. Calmet.

VER. 42. *If thou also hadst known*. It is a broken sentence, as it were in a transport of grief; and we may understand, *thou wouldst also weep*. Didst thou know, even at this day, that peace and reconciliation which God still offers to thee. Wi.—What can be more tender than the apostrophe here made use of by our Saviour! *Hadst thou but known*, &c., that is, didst thou but know how severe a punishment is about to be inflicted upon thee, for the numberless transgressions of thy people, thou likewise wouldst weep; but, alas! hardened in iniquity, thou still rejoicest, ignorant of the punishment hanging over thy head. Just men have daily occasion to bewail, like our blessed Redeemer, the blindness of the wicked, unable to see, through their own perversity, the miserable state of their souls, and the imminent danger they are every moment exposed to, of losing themselves for ever. Of these, Solomon cries out, (Prov. ii. 13,) *They leave the right way, and walk through dark ways*. We ought to imitate this compassion of our blessed Redeemer; and, as he wept over the calamities of the unfortunate Jerusalem, though determined on his destruction; so we ought to bewail the sins not only of our friends, but likewise of our enemies, and daily offer up our prayers for their conversion. D. Dionysius.

VER. 43. *And compass thee*, &c. Christ's prophecy is a literal what happened to Jerusalem, under Titus. Wi.



46 \*Saying to them: It is written: My house is the house of prayer. But you have made it a den of thieves.

47 And he was teaching daily in the temple. And the chief priests, and the Scribes, and the rulers of the people, sought to destroy him:

48 And they found not what to do to him. For all the people were held in suspense, hearing him.

## CHAP. XX.

*The parable of the husbandmen. Of paying tribute to Cæsar; and of the resurrection of the dead.*

AND<sup>b</sup> it came to pass, in one of the days when he was teaching the people in the temple, and preaching the gospel, the chief priests and the Scribes, with the ancients, met together,

2 And spoke to him, saying: Tell us, by what authority dost thou these things? or, who is he that hath given thee this authority?

3 And Jesus answering, said to them: I will also ask you one word. Answer me:

4 The baptism of John, was it from heaven, or of men?

5 But they thought within themselves, saying: If we shall say, From heaven: he will say: Why then did you not believe him?

6 But if we say, Of men: the whole people will stone us: for they are certain that John was a prophet.

7 And they answered, that they knew not whence it was.

8 And Jesus said to them: Neither do I tell you by what authority I do these things.

9 And he began to speak to the people this parable: 'A man planted a vineyard, and let it out to husbandmen: and he was abroad for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard. But they beat him, and sent him away empty.

11 And again he sent another servant. And they beat him also, and treating him reproachfully, sent him away empty.

12 And again he sent the third: and they wounded him also, and cast him out.

13 Then the lord of the vineyard said: What shall I

do? I will send my beloved son: it may be, when they see him, they will reverence him.

14 But when the husbandmen saw him, they thought within themselves, saying: This is the heir; let us kill him, that the inheritance may be ours.

15 And casting him out of the vineyard, they killed him. What, therefore, will the lord of the vineyard do to them?

16 He will come, and will destroy these husbandmen, and will give the vineyard to others. And when they heard this, they said to him: God forbid.

17 But he looking on them, said: What is this then that is written: 'The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone, shall be bruised: and upon whomsoever it shall fall, it will dash him to pieces.

19 And the chief priests, and the Scribes, sought to lay hands on him the same hour: but they feared the people: for they knew that he spoke this parable against them.

20 \*And being upon the watch, they sent spies, who should feign themselves just, that they might take hold of him in his words, that they might deliver him up to the authority and power of the governor.

21 And they asked him, saying: Master, we know that thou speakest and teachest rightly: and thou hast no respect of person, but teachest the way of God in truth:

22 Is it lawful for us to give tribute to Cæsar, or not?

23 But he, considering their deceit, said to them: Why tempt you me?

24 Show me a penny. Whose image and inscription hath it? They answering, said to him: Cæsar's.

25 And he said to them: 'Render, therefore, to Cæsar the things that are Cæsar's: and to God the things that are God's.

26 And they could not reprehend his word before the people: and wondering at his answer, they held their peace.

27 \*And there came to him some of the Sadducees, who deny that there is any resurrection, and they asked him,

\* Isa. lvi. 7; Jer. vii. 11.—<sup>b</sup> Matt. xxi. 23; Mark xi. 27.—<sup>c</sup> Isa. v. 1; Jer. ii. 21; Matt. xxi. 33; Mark xii. 1.

VER. 48. *All the people were held in suspense*, inasmuch as they heard him with so great attention. WI.—The original Greek, ἐκκρίματα αὐτοῦ ἀκούων, shows how eagerly they caught the words that dropped from his sacred lips, all enraptured with the wisdom of his answers, and the commanding superiority of his doctrines. Seneca (Controv. ix. 1) uses a similar turn of expression: Ex vultu dicentis pendent omnium vultus. The chief priests and rulers were all apprehension lest the people, who followed Jesus with such avidity, and who had conceived such high sentiments of his character, might prevent the execution of their murderous designs. . . .

CHAP. XX. VER. 1. *In one of the days*. This happened in the last week, (on the Tuesday,) two or three days before Christ suffered. See the contents of this chapter, Matt. xxi. and xxii., and Mark xi. and xii. WI.

VER. 2. *Authority?* Our Saviour himself teaches, that if he had not proved the Divinity of his mission, by his doctrine and works, it had been no sin to disbelieve or reject him. John v. 31 and 36, and also x. 25, 37, and xv. 22, 24.

VER. 4. Jesus does not gratify them by a direct answer; they did not deserve it, because they only interrogated him through captious and improper motives. He only replies by casting on them the very difficulties with which they sought to entangle him. Calmet.—Our Divine Redeemer proposes to the chief priests a question concerning S. John Baptist, to show them how inconsistent was their uniform opposition to the ways of God. Because, though they believed in what was preached by S. John, (at least outwardly, through fear of the Jews,) yet they would not believe him, or his doctrines, to whom S. John had given testimony, "That he was the Lamb of God, that had come to take away the sins of the world."

Theophylactus.

\* Psal. cxvii. 22; Isa. xxviii. 16; Matt. xxi. 42; Acts iv. 11; Rom. ix. 33; 1 Pet. ii. 7. <sup>e</sup> Matt. xxii. 15; Mark xii. 13.—<sup>f</sup> Rom. xiii. 7.—<sup>g</sup> Matt. xxii. 23; Mark xii. 18.

VER. 9. *A long time*. Not that God (who is here represented by the man that planted a vineyard) confines himself to any particular place, either distant or near; but he only seems to absent himself, in order that when he comes to receive the fruit of the vineyard, he may punish the negligent more severely, and reward the diligent with greater liberality. S. Ambrose.

VER. 15. As this whole parable may be applied exactly to the Jews, to the prophets, and Christ; so may this last part, with no less accuracy, be applied to our Saviour. The husbandmen, before they killed the lord's beloved son, first cast him out of the vineyard. So the Jews did not kill the Son of God immediately themselves: they first cast him out from themselves, into the hands of Pilate, a Gentile, and then procured his death. Theophylactus.

VER. 18. *Fall upon*. That is, whosoever sins against God, yet believes, will be spared by God for a short time, in order to his repentance, though he kills his own soul by mortal sin: but, upon whomsoever it shall fall, that is, he who denies Christ, and continues on hardened in his sin, upon him the fury of God shall fall, and he shall be utterly destroyed. It will grind him to powder, like the dust which the wind driveth from the face of the earth. Psal. i. Ven. Bede.

VER. 22. If our Divine Saviour had returned them for answer, that they ought to give tribute to Cæsar, they would have accused him of being an enemy to the law; but if, on the contrary, he said it was not lawful, they would then have accused him to Pilate as an enemy to the state. Theophylactus.

VER. 26. We may here be astonished at the incredulity of the chiefs of the Jews, who, though they ought to have admired his wisdom, as something Divine, and believed in him, are only surprised that he should have escaped their duplicity and snares. Ven. Bede.



28 Saying: Master, Moses wrote unto us: "If any man's brother die, having a wife, and he hath been without children, that his brother should take her to wife, and raise up seed to his brother.

29 There were therefore seven brethren: and the first took a wife, and died without sons.

30 And the next took her to wife, and he also died without a son.

31 And the third took her. And in like manner all the seven, and they left no seed, and died.

32 Last of all the woman died also.

33 In the resurrection, therefore, whose wife of them shall she be? since the seven had her to wife.

34 And Jesus said to them: The children of this world marry and are given in marriage.

35 But they that shall be accounted worthy of that world, and of the resurrection from the dead, shall neither be married, nor take wives.

36 Neither can they die any more: for they are equal to angels, and are the children of God, since they are the children of resurrection.

37 Now that the dead rise again, Moses also showed at the bush, when he calleth the Lord, The God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not the God of the dead, but of the living: for all live to him.

39 And some of the Scribes answering, said to him: Master, thou hast said well.

40 And after that they durst not ask him any more questions.

41 But he said to them: How say they that Christ is the son of David?

42 And David himself saith in the book of psalms: "The Lord said to my Lord, sit thou on my right hand,

43 Till I make thy enemies thy footstool.

44 David then calleth him Lord: and how is he his son?

45 And in the hearing of all the people, he said to his disciples:

46 "Beware of the Scribes, who desire to walk in long robes, and love salutations in the market-place, and the first chairs in the synagogues, and the chief rooms at feasts:

47 Who devour the houses of widows, feigning long prayer. These shall receive greater damnation.

## CHAP. XXI.

*The widow's mites. The signs that should forerun the destruction of Jerusalem, and the end of the world.*

AND looking on, he saw the rich men cast their gifts into the treasury.

2 And he saw also a certain poor widow casting in two brass mites.

3 And he said: Verily I say to you, that this poor widow hath cast in more than they all.

4 For all these have, of their abundance, cast into the offerings of God: but she, of her want, hath cast in all her living that she had.

5 And as some were saying of the temple, that it was adorned with goodly stones and gifts, he said:

6 These things which you see, the days will come, in which there shall not be left a stone upon a stone, that shall not be thrown down.

7 And they asked him, saying: Master, when shall these things be: and what shall be the sign when they shall begin to come to pass?

8 And he said: Take heed that you be not seduced; for many will come in my name, saying, I am he: and the time is at hand: go ye not, therefore, after them.

9 And when you shall hear of wars and seditions, be not terrified: these things must first come to pass, but the end is not yet immediately.

10 Then he said to them: Nation shall rise against nation, and kingdom against kingdom.

11 And there shall be great earthquakes in divers places, and pestilences and famines, and terrors from heaven, and there shall be great signs.

12 But before all these things they will lay their hands on you, and persecute you, delivering you up to the

\* Deut. xxv. 5.—<sup>b</sup> Exod. iii. 6.—<sup>c</sup> Psal. cix. 1; Matt. xxii. 44; Mark xii. 36.—<sup>d</sup> Matt. xxiii. 6;

Mark xii. 38; Supra, xi. 43.—<sup>e</sup> Mark xii. 41.—<sup>f</sup> Matt. xxiv. 2; Mark xiii. 2; Supra, xix. 44.

VER. 36. *The children of resurrection*; i. e. of the just, who shall rise to a happy resurrection, not but that the wicked shall also rise, but to their condemnation and greater misery. Wi.—Jesus Christ begins with stating the wide difference between the state of things in this mortal life and in that which is to come: that marriage, necessary here, will be unnecessary hereafter. For, in this life, they are children of men, subject to death, and therefore under the necessity of continuing their race by generation; but in the next life, they shall be *children of resurrection*, living for eternity, never to die, and consequently sons of God, and immortal. Calmet.

VER. 39. The Scribes, seeing the Sadducees thus silenced, seem to side entirely with our Saviour, saying: Master, thou hast said well. And, apprehensive of being exposed to a similar disgrace and discomfiture themselves, they were afraid to ask him any more questions. But this was only an apparent and false conformity; for they afterwards procured him to be put to death by the Romans. Thus mortal hatred or envy may indeed be smothered for a time, but can hardly ever be extinguished. Theophylactus.

VER. 44. Christ indeed is both the Lord and Servant of David. He is Servant, according to the flesh, being a descendant of David; and he is Lord, according to the spirit, being Lord of all. S. Chrys.—He has two natures: the nature of man, according to which, David was his father; and the nature of God, according to which, he was Son of God, and Lord of David. Thus is the difficulty solved.

VER. 46. The reproach he makes the Scribes in this place, is similar to what he had objected against the Pharisees. S. Matt. xxiii. 5. Both these sects were filled with the same spirit of pride and vanity, which showed itself in their dress, in their exterior, and in every part of their conduct. If our Saviour here attacks them upon their long trains, or other affected forms of their dress, he does not pronounce an absolute condemnation of things, which in themselves are indifferent, but of their abuse of them, making them serve only the purposes of vanity and affectation. Calmet.

VER. 47. These shall receive a greater condemnation, because they not only commit ordinary evil actions, but also make their prayers, and virtue itself, a cloak to their hypocrisy and vanity, and the cause of their greater depravity, famishing the widows whom themselves ought to compassionate and relieve. Theophylactus.—Or, the greater honours and rewards they receive for their wickedness, the greater punishment must they endure to expiate it. Ven. Bede.

CHAP. XXI. VER. 3. Whatever we offer to the Almighty with a good intention, is acceptable to him; for he regards not the gift, but the heart of the giver. Ven. Bede.—God does not appreciate the smallness of the gift, but the greatness of the affection with which it is offered. S. Chrys. hom. 1, ad Hebræos.

VER. 7. *Master, when shall these things be? &c.* See the annotations. Matt. xxiv. 3. Wi.

VER. 8. *In my name.* They shall not say that they belong to me, or that I sent them; but they shall take to themselves my name, viz. Christ, or Messiah, which title is incommunicable to any but myself. In effect, in less than two centuries there appeared many false Christs and impostors, who pretended to be the one that was to come, the desired of nations. Calmet.

VER. 11. *Terrors from heaven.* Josephus, in his history of this war, in which Jerusalem was destroyed by Titus, (lib. 7, c. 12,) relates, at length, many of the prodigies which were the forerunners of the dreadful end of this unfortunate city. During a whole year a meteor, like a flaming sword, was seen impending over the city. There were likewise seen in the air, appearances of chariots and numerous armies, which pressed one upon another. On the night of Pentecost, the priests, after a confused noise, heard distinctly these words, "Let us go hence:" which are supposed to have been spoken by the angels, who had hitherto guarded and protected the holy city, but now were taking their leave of it. Josephus was in the Roman camp, before the city, during the siege, and an eye-witness of what passed on the occasion. A.



synagogues and into prisons, dragging you before kings and governors, for my name's sake :

13 And it shall happen to you for a testimony.

14 Lay it up, therefore, in your hearts, not to meditate before how you shall answer.

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay.

16 And you shall be betrayed by your parents and brethren, and kinsmen and friends : and some of you they will put to death.

17 And you shall be hated by all men, for my name's sake.

18 But a hair of your head shall not perish.

19 In your patience you shall possess your souls,

20 \* And when you shall see Jerusalem compassed about with an army : then know that the desolation thereof is at hand.

21 Then let them that are in Judea, flee to the mountains : and let them that are in the midst thereof, depart out : and let not them that are in the countries, enter into it.

22 For these are the days of vengeance, that all things may be fulfilled that are written.

23 But woe to them that are with child, and give suck in those days ; for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword : and shall be led away captives into all nations, and Jerusalem shall be trodden down by the Gentiles : till the times of the nations be fulfilled.

25 \* And there shall be signs in the sun, and in the moon, and in the stars : and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves :

26 Men withering away for fear, and expectation of what shall come upon the whole world. For the powers of heaven shall be moved :

27 And then they shall see the Son of man coming in a cloud with great power and majesty.

28 \* But when these things begin to come to pass, look up, and lift up your heads : because your redemption is at hand.

\* Dan. ix. 27 ; Matt. xxiv. 15 ; Mark xiii. 14.—<sup>b</sup> Isa. xlii. 10 ; Ezech. xxxii. 7 ; Joel ii. 10, and iii. 15 ; Matt. xxiv. 29 ; Mark xiii. 24.

VER. 15. *I will give, &c.* In some parts it is said, that Christ himself will speak by the mouths of his disciples, as in this passage of S. Luke ; in other places, as S. Matt. xvi., that the Father will speak ; and S. Matt. x., that the Spirit of the Father will speak. In these different texts there is no contradiction, but a most perfect harmony. What one of the Divine Persons says, all three say ; for the voice of the Trinity is only one. S. Ambrose.

VER. 19. *In your patience, &c.* We then truly possess our souls, when we live in all things perfect, and from the citadel of virtue command and control all the motions of the mind and heart. S. Greg. Mag. Moral. 5, c. 13.

VER. 22. *Days of vengeance, &c.* These are truly the days of vengeance ; days, that will arise to punish this people for having spilt the blood of the Lord. Ven. Bede.

VER. 24. Whoever reads Josephus's history of the calamities which befell Jerusalem before its destruction, will find none of these terrible menaces unfulfilled. Seventy thousand were carried away captives in this war. After the soldiers were weary of killing, Titus ordered the finest of the young men to be kept to adorn his triumph.—*Trodden down, &c.* After Jerusalem had been taken and destroyed by the Romans, another city was built from its ruins, called *Ælia*, after the name of the emperor *Ælius Adrian*. This was inhabited by pagans and some Christians ; for the Jews were forbidden even to come near it for more than two or three centuries. Tertullian informs us that they even bought, at a great price, permission to see it at a distance, and drop a tear over the ashes of their ancient and ill-fated country. Thus was Jerusalem trodden under foot, till the time of the nations was accomplished ; that is, till Christianity, in every nation, had triumphed

29 And he spoke to them a similitude : See the fig-tree, and all the trees :

30 When they now shoot forth their fruit, you know that summer is nigh.

31 So you also, when you shall see these things come to pass, know that the kingdom of God is at hand.

32 Amen, I say to you, this generation shall not pass away, till all things be fulfilled.

33 Heaven and earth shall pass away : but my words shall not pass away.

34 And take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life : and that day come upon you suddenly.

35 For as a snare shall it come upon all that sit upon the face of the whole earth.

36 Watch ye, therefore, praying at all times, that you may be accounted worthy to escape all these things that are to come, and to stand before the Son of man.

37 And in the day-time he was teaching in the temple : but at night going out, he abode in the mount that is called Olivet.

38 And all the people came early in the morning to him in the temple, to hear him.

## CHAP. XXII.

*The treason of Judas. The last supper. The first part of the history of the Passion.*

NOW<sup>a</sup> the feast of unleavened bread, which is called the Pasch, was at hand.

2 And the chief priests, and the Scribes, sought how they might put Jesus to death : but they feared the people.

3 \* And satan entered into Judas, who was surnamed Iscariot, one of the twelve.

4 And he went, and discoursed with the chief priests, and the magistrates, how he might betray him to them.

5 And they were glad, and covenanted to give him money.

6 And he promised. And he sought for an opportunity to betray him in the absence of the multitude.

7 And the day of the unleavened bread came, on which it was necessary that the Pasch should be killed.

<sup>a</sup> Rom. viii. 23.—<sup>d</sup> Matt. xxvi. 2 ; Mark xiv. 1. A. D. 33.—<sup>e</sup> Matt. xxvi. 14 ; Mark xiv. 10.

over the persecution of paganism. Calmet.—*Till the times of the nations be fulfilled.* According to the common exposition of this, and some other places, the Jews, from the time of the destruction of their temple and city under Titus *Vespasian*, and especially from their utter destruction under the emperor *Adrian*, in punishment of their obstinate blindness, shall remain dispersed through the world under miseries and oppressions, till the gospel hath been preached to all nations : then, not long before the end of the world, the Jews shall be converted, and acknowledge Jesus to be their true *Messias*. See Rom. xi. 25. Wi.

VER. 26. *The powers of heaven, &c.* Some explain this of the angels, who shall be terrified and tremble at the sight of so many calamities. Others understand it of the heavenly bodies, the sun, moon, stars, &c., which shall in some sort, likewise, be confused in the general dissolution. Calmet.

VER. 27. The Jews shall not see him corporeally, but at the last judgment. Then, says the Scripture, (Zac. xii. 10,) *They shall see him whom they pierced with nails.* But in the ruin of Jerusalem, all who will compare his predictions with the event, can evidently see that this was the day of his coming, so plainly marked in his words. Every body could see that this was evidently the hand of God that punished them. Calmet.

VER. 37. *In the mount that is called Olivet.* In this last week, Christ, after preaching in the day-time in the temple, went constantly in the evenings to pray in the garden of Gethsemani, as Judas knew very well. See chap. xxii. 39. Wi.

CHAP. XXII. VER. 3. *And satan entered into Judas.* The meaning only seems to be, that the devil tempted and overcame him. Wi



8 And he sent Peter and John, saying: Go and prepare us the Pasch, that we may eat.

9 But they said: Where wilt thou that we prepare?

10 And he said to them: Behold, as you go into the city, there shall meet you a man carrying a pitcher of water: follow him into the house, which he entereth into:

11 And you shall say to the master of the house: The master saith to thee: Where is the guest-chamber, where I may eat the Pasch with my disciples?

12 And he will show you a large dining-room furnished: and there prepare.

13 And they going, found as he had said to them, and they made ready the Pasch.

14 <sup>a</sup> And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said to them: With desire I have desired to eat this Pasch with you before I suffer.

16 For I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of God.

17 And having taken the chalice, he gave thanks, and said: Take, and divide it among you.

18 For I say to you, that I will not drink of the fruit of the vine, till the kingdom of God come.

19 <sup>b</sup> And taking bread, he gave thanks, and brake, and gave to them, saying: This is my body which is given for you: Do this for a commemoration of me.

20 In like manner, the chalice also, after he had supped, saying: This is the chalice, the new testament in my blood, which shall be shed for you.

21 <sup>c</sup> But yet behold, the hand of him that betrayeth me, is with me on the table.

22 And the Son of man indeed goeth,<sup>d</sup> according to that which is determined: but woe to that man by whom he shall be betrayed.

23 And they began to inquire among themselves, which of them it was that should do this thing.

<sup>a</sup> Matt. xxvi. 20; Mark xiv. 17.—<sup>b</sup> 1 Cor. xi. 24.—<sup>c</sup> Matt. xxvi. 21; Mark xiv. 20; John xiii. 18.—<sup>d</sup> Psal. xl. 9.

24 And there was also a strife amongst them, which of them should seem to be greater.

25 And he said to them: <sup>e</sup> The kings of the Gentiles lord it over them; and they that have power over them, are called beneficent.

26 But you not so: but he who is the greatest among you, let him be as the least: and he that is the leader, as he that serveth.

27 For which is greater, he that sitteth at table, or he that serveth? Is not he that sitteth at table? but I am in the midst of you, as he that serveth.

28 And you are they who have continued with me in my temptations:

29 And I appoint to you, as my Father hath appointed to me, a kingdom,

30 That you may eat and drink at my table, in my kingdom: and may sit upon thrones, judging the twelve tribes of Israel.

31 And the Lord said: Simon, Simon, behold satan hath desired to have you, that he may sift you as wheat:

32 But I have prayed for thee, that thy faith fail not: and thou being once converted, confirm thy brethren.

33 And he said to him: Lord, I am ready to go with thee, both into prison and to death.

34 <sup>f</sup> And he said: I say to thee, Peter, the cock shall not crow this day, till thou thrice deny that thou knowest me. And he said to them:

35 <sup>g</sup> When I sent you without purse, and scrip, and shoes, did you want any thing?

36 But they said: Nothing. Then said he to them: But now he that hath a purse, let him take it, and likewise a scrip: and he that hath not, let him sell his coat, and buy a sword.

37 For I say to you, that yet this, that is written, must be fulfilled in me: <sup>h</sup> And with the wicked he was reputed: For the things concerning me have an end.

<sup>e</sup> Matt. xx. 25; Mark x. 42.—<sup>f</sup> Matt. xxvi. 34; Mark xiv. 30.—<sup>g</sup> Matt. x. 9.—<sup>h</sup> Isa. liii. 12.

redeemed. Ch.—Which is given, &c. He does not say, which shall be offered for you, but which is offered; <sup>i</sup> because it was already a true sacrifice, in which Christ was truly present, which he offered in advance to his eternal Father, before that which he was going to offer the next day, in a different manner, on the cross. This sacrifice was the consummation of the figurative Pasch, and the promise or pledge of the bloody offering, which Christ would make on the cross. . . . It was not the mere figure of the blood of Jesus Christ, which was spilt on the cross, nor a mere figure of his body, which was crucified, but the true body and the true blood. In the same manner it is both the one and the other which are given, and really present, in the Eucharist. Calmet.

VER. 30. *That you may eat and drink of the spiritual banquet of the joys of heaven, which in the Scriptures are divers times compared to a feast or banquet.* Wi.

VER. 31. *Satan hath desired to have you, that he may sift you as wheat.* In these words is expressed both what satan desired, and what God permitted. Satan desired leave to tempt them, that he might make them fall from their faith in Christ. Almighty God permitted this temptation, this trial, to convince them how weak they were of themselves: he permitted their frailty to be partly overcome, yet so that, rising again by his grace, they should be cleansed and purified as *wheat when it is sifted*: and that shortly after, being strengthened and confirmed by the coming of the Holy Ghost, they might become new men, enabled to stand firm against all the attacks of their greatest adversaries. Wi.

VER. 32. *That thy faith fail not.* The faith of Peter, established by the coming of the Holy Ghost, hath never failed, nor can fail, being built upon a rock, which is Christ himself, and being guided by the Spirit of truth, as Christ promised. John xv. 26, and xvi. 13.—*And thou being once converted, confirm thy brethren,* even all the other apostles and bishops, over whom I have made and constituted thee and thy successors the chief head, that such a head being appointed by Divine authority, all occasions of schism and division might cease, says S. Jerom. Wi.

VER. 36. *That hath not, &c.* Whilst the apostles are contending for prerogative, he reminds them that now is the time of danger and slaughter; for I, your Master, (says he,) shall be led to a dishonourable death, and reputed among the wicked: as all which hath been foretold of me shall have their end: that is, be fulfilled. Theophylactus.

VER. 15. *With desire I have desired:* lit. *with a desire have I desired.*\* The repetition expresseth a great and earnest desire. Wi.

VER. 17. *Taken the chalice.* This is not the chalice of his blood, (the latter is spoken of ver. 20, and 1 Cor. xi. 25,) but it is the cup which the master of the repast blessed with ceremony, then drank of it, and gave it to all the guests. The modern Jews still observe this custom; not only on the Pasch, but on all other great feasts. The father of the family pours wine into a cup, takes it in his right hand, elevates it, blesses it, tastes, and gives it round to the invited. Our Saviour on this occasion complies with the custom; and after supper takes the chalice, which he converts into his own blood. Calmet.

VER. 18. *I will not drink, &c.,* i. e. from this hour of the supper, to the time of my resurrection, in which he will come in the kingdom of God, he would not taste wine. For S. Peter testifies, (Acts x. 41,) that he took meat and drink after his resurrection. Ven. Bede.

VER. 19. *THIS IS MY BODY.* See the annotations on the same words of consecration, Matt. xxvi. 26; Mark xiv. 22, and 1 Cor. xi. 24.—*Do this for a commemoration of me.* By these words he gave a power and precept to them, and their successors, to all bishops and priests, to consecrate and offer up the same; yet so, that they are only the ministers and instruments of Jesus Christ, who instituted this sacrifice, this and all other sacraments, who is the chief and principal Priest, or offerer.—This holy sacrifice and sacrament is to be offered and received with a devout and grateful remembrance of Christ's benefits, and especially of his sufferings and death for all mankind. But to teach that it is a bare, though devout memorial, or a remembrance only, so as to exclude the *real presence* of Christ, under the outward appearances of bread and wine, is inconsistent with the constant belief and consent of all Christian churches, both of the west and east, and contradicts the plain words of Christ. Wi.—This sacrifice and sacrament is to be continued in the Church to the end of the world, to show forth the death of Christ, until he cometh. But this commemoration, or remembrance, is by no means inconsistent with the real presence of his body and blood, under these sacramental veils, which represent his death; on the contrary, it is the manner that he himself hath commanded of commemorating and celebrating his death, by offering in sacrifice, and receiving in the sacrament, that body and blood by which we were



38 But they said: Lord, behold here *are* two swords. And he said to them: It is enough.

39 "And going out, he went, according to his custom, to the Mount of Olives. And his disciples also followed him.

40 And when he was come to the place, he said to them: Pray, lest ye enter into temptation.

41 "And he was withdrawn away from them a stone's cast: and kneeling down, he prayed,

42 Saying: Father, if thou wilt, remove this chalice from me: nevertheless, not my will, but thine, be done.

43 And there appeared to him an angel from heaven, strengthening him. And being in an agony, he prayed the longer.

44 And his sweat became as drops of blood trickling down upon the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow.

46 And he said to them: Why sleep you? arise, pray, lest you enter into temptation.

47 "As he was yet speaking, behold a multitude: and he that was called Judas, one of the twelve, went before them, and drew near to Jesus, to kiss him.

48 And Jesus said to him: Judas, dost thou betray the Son of man with a kiss?

49 And they that were about him, seeing what would follow, said to him: Lord, shall we strike with the sword?

50 And one of them struck the servant of the high priest, and cut off his right ear.

51 But Jesus answering, said: Suffer ye thus far. And when he had touched his ear, he healed him.

52 And Jesus said to the chief priests, and magistrates of the temple, and the ancients that were come to him: Are you come out, as it were against a thief, with swords and clubs?

53 When I was daily with you in the temple, you did not stretch forth your hands against me: but this is your hour, and the power of darkness.

54 "Then apprehending him, they led him to the high priest's house: but Peter followed afar off.

55 "And when they had kindled a fire in the midst of the hall, and were sitting about it, Peter was in the midst of them.

56 Whom, when a certain servant maid had seen sitting at the light, and had looked upon him, she said: This man was also with him.

57 But he denied him, saying: Woman, I know him not.

58 And after a little while, another seeing him, said: Thou also art one of them. But Peter said: O man, I am not.

59 "And about the space of one hour after, another man affirmed, saying: Surely this man was also with him: for he is also a Galilean.

60 And Peter said: Man, I know not what thou sayest. And immediately, while he was yet speaking, the cock crew.

61 And the Lord turning, looked on Peter. And Peter remembered the word of the Lord, how he had said: "Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 And the men that held him, mocked him, and struck him.

64 And they blindfolded him, and smote him on the face. And they asked him, saying: Prophecy, who is it that struck thee?

65 And many other things, blaspheming, they said against him.

66 "And as soon as it was day, the ancients of the people, and the chief priests, and Scribes, came together, and they brought him into their council, saying: If thou be the Christ, tell us.

67 And he said to them: If I shall tell you, you will not believe me:

68 And if I shall also ask you, you will not answer me, nor let me go.

69 But hereafter the Son of man shall be sitting on the right hand of the power of God.

70 Then said they all: Art thou then the Son of God? And he said: You say that I am.

\* Matt. xxvi. 36; Mark xiv. 32; John xviii. 1.—<sup>b</sup> Matt. xxvi. 39; Mark xiv. 35.—<sup>c</sup> Matt. xxvi. 47; Mark xiv. 43; John xviii. 3.—<sup>d</sup> Matt. xxvi. 57; Mark xiv. 53; John xviii. 24.

\* Matt. xxvi. 59; Mark xiv. 66; John xviii. 25.—<sup>f</sup> John xviii. 26.—<sup>g</sup> Matt. xxvi. 34; Mark xiv. 30; John xiii. 38.—<sup>h</sup> Matt. xxvii. 1; Mark xv. 1; John xviii. 28.

VER. 38. *Behold here are two swords, &c.* The disciples not understanding the hidden meaning of the words in the preceding verse, and thinking they should have need of swords against the attack of the traitor Judas, say, Behold here two swords. S. Cyril.

VER. 43. *An angel . . . strengthening him.* Christ, our Redeemer, was truly God and truly man. And being made man by a real union of his Divine person and nature to our weak and infirm human nature, he likewise took upon him our infirmities, sin excepted. We must consider him as man when we read of his being tempted in the wilderness, (Matt. iv.,) when he wept at the raising of Lazarus out of the grave, (John xi.,) as often as we read of his praying; and here, when we read of his praying, and redoubling his prayer in the garden, when we find him seized with fear, sadness, and grief: for though, as God, he could prevent and hinder these passions and affections natural to man, yet he could also permit them to affect his human nature; as he permitted himself to be seized with hunger, after fasting forty days; and so he permitted his human nature to be seized with fear and grief in this garden of Gethsemani. As angels came and ministered to him after his fast in the wilderness, so an angel came as it were to propose to him the Divine decree, that he was to suffer and die for the redemption of mankind; and as man, he is said to be strengthened and comforted by the angel: he, who, as God, was Lord and Maker of the angels, and so needed not to be strengthened by his creatures.—*In an agony.* This Greek word signifies, a strife or combat; not that there could be any opposition or contrariety in the interior of Christ, whose human will was always perfectly subject to his Divine will, and the sensitive part to reason: yet, inasmuch as he was truly man, his human nature dreaded all those sufferings which at that time were represented to his soul, and which in a few hours he was to undergo. Wi.

VER. 44. *And his sweat became as drops of blood, &c.* This passage of

Christ's bloody sweat, and of the apparition of the angel, was heretofore wanting in divers both Greek and Latin copies; as appears by S. Jerom, (l. 2, cont. Pelagianos, tom. 4, part 2, p. 521,) and by S. Hilary, l. 10, de Trin. p. 1062, Nov. Ed. It seems to have been left out by ignorant transcribers, who thought it not consistent with the dignity of Christ. But we find it in the above-said place, in S. Jerom, in S. Chrys., (hom. 84, in Matt.,) in S. Aug., (in Psal. cxl., tom. 4, p. 1564, and in Psal. xciii., p. 1013,) in S. Epiphanius in Ancorato, p. 36, Ed. Petav. Wi.

\* V. 15. *With a desire have I desired.* This is commonly reputed a Hebraism, or form of speech peculiar to the Hebrews: *hearing, I have heard; seeing, I have seen, &c.* But the judicious critic, Mr. Blackwall, has produced parallel expressions out of the most exact Greek classics, in his learned book, entitled, *The Sacred Classics defended and illustrated*; and has clearly proved, by examples that many forms of speech, called, reputed, and carpied at, as Hebraisms, are frequently found in the best Greek classics. Wi.

† V. 19. In the original, the present tense is used in this and in the following verse. *Τοῦτο ἐστὶ τὸ αἷμά μου, τὸ ὑπὲρ ὑμῶν διδόμενον.* And, *Τοῦτο τὸ ποτήριον, . . . τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον.* Here we must also remark, that the relative *Τὸ*, which, is not governed or ruled (as some would perhaps think) of the noun, *blood*, but of the word *chalice*, or *cup* (*ποτήριον*); which evidently sheweth that the blood, as the contents of the chalice, or as in the chalice, is shed for us (in the present tense, for so the Greek hath it, and not only as upon the cross): and, therefore, as it followeth hence evidently, that it is no bare figure, but his blood indeed, so it followeth necessarily that it is a sacrifice and propitiatory, as shed for our sins. For all who know the Scripture phraseology, know also that *blood* to be shed for sin, is to be sacrificed in atonement for sin.



71 Then they said: What need we any farther testimony? For we ourselves have heard it from his own mouth.

## CHAP. XXIII.

*The continuation of the history of the Passion.*

**A**ND the whole multitude of them rose up, and led him away to Pilate.

2 And they began to accuse him, saying: We have found this man perverting our nation, <sup>a</sup>and forbidding to give tribute to Cæsar, and saying that he is Christ, the king.

3 <sup>b</sup>And Pilate asked him, saying: Art thou the king of the Jews? And he answered, and said: Thou sayest it.

4 Then Pilate said to the chief priests, and to the multitude: I find no cause in this man.

5 But they were more earnest, saying: He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place.

6 And Pilate hearing of Galilee, asked if the man were a Galilean?

7 And when he understood that he belonged to Herod's jurisdiction, he sent him away to Herod, who himself was also at Jerusalem in those days.

8 And Herod seeing Jesus, was very glad, for he was desirous of a long time to see him, because he had heard many things of him: and he hoped to see some miracle wrought by him.

9 And he questioned him with many words. But he answered him nothing.

10 And the chief priests, and the Scribes, stood by, earnestly accusing him.

11 And Herod, with his soldiers, despised him: and mocked him, putting on him a white garment, and sent him back to Pilate.

12 And Herod and Pilate were made friends together that same day: for before they were enemies one to another.

13 Then Pilate calling together the chief priests, and the magistrates, and the people,

14 Said to them: You have brought this man to me, as one that perverteth the people, and behold I, having examined him before you, <sup>c</sup>find no cause in this man touching those things wherein you accuse him.

15 No, nor yet Herod: For I sent you to him, and behold nothing worthy of death is done to him.

16 I will chastise him, therefore, and release him.

17 Now of necessity, he was to release to them one upon the feast-day.

18 But the whole multitude cried out at once, saying: Away with this man, and release unto us Barabbas.

19 Who, for a certain sedition made in the city, and for murder, was cast into prison.

20 And Pilate spoke to them again, desiring to release Jesus.

21 But they cried out, saying: Crucify him, crucify him.

22 And he said to them the third time: <sup>d</sup>Why, what evil hath this man done? I find no cause of death in him: I will chastise him, therefore, and let him go.

23 But they were instant with loud voices, requiring that he might be crucified: and their voices prevailed.

24 And Pilate gave sentence that their petition should be granted.

25 And he released unto them him, who for murder and sedition, had been cast into prison, whom they had desired: but Jesus he delivered up to their will.

26 <sup>e</sup>And as they led him away, they laid hold on one Simon, of Cyrene, that was coming out of the country: and they laid the cross on him to carry after Jesus.

27 And there followed him a great multitude of people and of women: who bewailed and lamented him.

28 But Jesus turning to them, said: Daughters of Jerusalem, weep not over me, but weep for yourselves, and for your children.

29 For behold the days shall come, wherein they will say: Blessed are the barren, and the wombs that have not borne, and the paps that have not given suck.

30 Then shall they begin to say to the mountains: 'Fall upon us; and to the hills: Cover us.

31 For if in the green wood they do these things, what shall be done in the dry?

32 And there were also two other malefactors led with him, to be put to death.

33 <sup>f</sup>And when they were come to the place, which is called Calvary, they crucified him there; and the robbers, one on the right hand, and the other on the left.

34 And Jesus said: Father, forgive them, for they know not what they do. But dividing his garments, they cast lots.

35 And the people stood beholding, and the rulers with them derided him, saying: He saved others, let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying: If thou be the king of the Jews, save thyself.

<sup>a</sup> Matt. xxii. 21; Mark xii. 17.—<sup>b</sup> Matt. xxvii. 11; Mark xv. 2; John xviii. 33.  
<sup>c</sup> John xviii. 38, and xix. 4.—<sup>d</sup> Matt. xxvii. 23; Mark xv. 14.

<sup>e</sup> Matt. xxvii. 32; Mark xv. 21.—<sup>f</sup> Isa. li. 19; Osee x. 8; Apoc. vi. 16.  
<sup>g</sup> Matt. xxvii. 33; Mark xv. 22; John xix. 17.

CHAP. XXIII. VER. 7. *He sent him away to Herod.* Pilate, in this instance, not only extricated himself from the importunities of the Jewish priests, (ver. 5,) but, moreover, obeyed the Roman law in that particular, which forbade any one to be condemned by a governor to whom he was not subject. Theophylactus.

VER. 11. *And mocked him.* It is evident, from the behaviour of Herod on this occasion, that he was far from believing him to be that seditious person he was represented; otherwise he would have undoubtedly treated his prisoner with less ridicule, and paid more serious attention to the accusations of his enemies. Theophylactus.

VER. 16. It was a very common punishment among the Jews, to scourge those who had committed crimes for which death would have been too severe. According to the laws of the Hebrews, (Deut. xxv. 3,) the number of blows could not exceed thirty-nine. Pilate dares not condemn Jesus to death, because he believes him innocent; yet not to disoblige the people and magistrates, who demand his death, he takes a middle way, which, as is usual in such cases, satisfies neither party. He neither saves the innocent Victim, nor satisfies justice. In lieu of one

punishment, Jesus suffers two. He is at length both scourged and crucified. Calmet.

VER. 28. *Weep not over me.* If you knew the evils that threaten and must soon fall upon your city, upon yourselves, and upon your children, you would preserve your tears to deplore your own misfortunes. My death is for the good of mankind; but it will be fatal to your nation, because you have been pleased to make it so. Calmet.

VER. 31. *In the green wood:* by which are signified persons of virtue and sanctity; as by the *dry wood*, the wicked, who bring forth no fruit, and who, like dry wood, are fit to be cast into the fire. Wi.—If they be thus cruel with me, how will they treat you?

VER. 33. *Called Calvary.* A place at a small distance from Jerusalem, where condemned malefactors were beheaded. So Christ, as a malefactor, dies on Calvary for the redemption of all: that where sin abounded, grace might more abound. Ven. Bede.—In this mountain, according to the Hebrew doctors, were interred the remains of our protoparent, Adam. Athana.



38 And there was also a superscription written over him in Greek, and Latin, and Hebrew letters: **THIS IS THE KING OF THE JEWS.**

39 And one of those robbers who were hanging, blasphemed him, saying: If thou be Christ, save thyself, and us.

40 But the other answering, rebuked him, saying: Neither dost thou fear God, seeing thou art under the same condemnation?

41 And we indeed justly, for we receive the due reward of our deeds: but this man hath done no evil.

42 And he said to Jesus: Lord, remember me, when thou shalt come into thy kingdom.

43 And Jesus said to him: Amen, I say to thee, this day thou shalt be with me in paradise.

44 And it was almost the sixth hour: and there was darkness over all the earth until the ninth hour.

45 And the sun was darkened; and the veil of the temple was rent in the midst.

46 And Jesus crying with a loud voice, said: "Father, into thy hands I commend my spirit. And saying this, he gave up the ghost.

47 Now the centurion seeing what was done, glorified God, saying: Indeed this was a just man.

48 And all the multitude of them that were come together to that sight, and saw the things that were done, returned striking their breasts.

49 And all his acquaintance, and the women that had followed him from Galilee, stood afar off beholding these things.

50 And behold a man, by name Joseph, who was a senator, a good and just man:

51 This man had not consented to their counsel and doings; he was of Arimathea, a city of Judea, who also himself waited for the kingdom of God.

52 This man went to Pilate, and begged the body of Jesus.

53 And taking him down, he wrapped him in fine linen, and laid him in a sepulchre that was hewed in stone, wherein never yet any man had been laid.

54 And it was the day of the parasceve, and the sabbath drew near.

55 And the women that were come with him from Galilee, following after, saw the sepulchre, and how his body was laid.

56 And returning, they prepared spices, and ointments: and on the sabbath-day they rested, according to the commandment.

<sup>a</sup> Psal. xxx. 6.—<sup>b</sup> Matt. xxvii. 57; Mark xv. 43; John xix. 38.—<sup>c</sup> Matt. xxviii. 1; Mark xvi. 2; John xx. 1.

VER. 43. *I say to thee: This day thou shalt be with me in paradise; i. e. in a place of rest with the souls of the just. The construction is not, I say to thee this day, &c., but, thou shalt be with me this day in paradise. Wi.—In paradise. That is, in the happy state of rest, joy and peace everlasting. Christ was pleased, by a special privilege, to reward the faith and confession of the penitent thief with a full discharge of all his sins, both as to the guilt and punishment; and to introduce him, immediately after death, into the happy society of the saints, whose limbo (that is, the place of their confinement) was now made a paradise by our Lord's going thither. Ch.*

VER. 52. *This man went to Pilate.* We may suppose that, from his rank and condition in life, he had always access to Pilate.

VER. 54. *Parasceve.* That is, the eve or day of preparation for the sabbath. Ch.—*And the sabbath drew near.* Lit. *shined.* The sabbath began in the evening, at sunset. Wi.

## CHAP. XXIV.

*Christ's resurrection; and manifestation of himself to his disciples.*

**B**UT<sup>c</sup> on the first day of the week, very early in the morning, they came to the sepulchre, bringing the spices which they had prepared.

2 And they found the stone rolled back from the sepulchre.

3 And going in, they found not the body of the Lord Jesus.

4 And it came to pass, while they were astonished in mind at this, behold two men stood by them in shining apparel.

5 And as they were afraid, and bowed down their countenance towards the ground, they said to them: Why seek you the living among the dead?

6 He is not here, but is risen: remember how he spoke to you, when he was yet in Galilee,

7 Saying: "The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words.

9 And going back from the sepulchre, they told all these things to the eleven, and to all the rest.

10 Now it was Mary Magdalene, and Joanna, and Mary, the mother of James, and the other women that were with them, that told these things to the apostles.

11 And these words seemed to them as an idle tale: and they did not believe them.

12 But Peter rising up, ran to the sepulchre; and stooping down, he saw the linen cloths laid by themselves, and went away wondering in himself at that which was come to pass.

13 And behold, two of them went that same day to a town which was sixty furlongs from Jerusalem, named Emmaus.

14 And they talked together of all these things which had happened.

15 And it came to pass, that while they talked and reasoned with one another, Jesus himself also drew near, and went with them.

16 But their eyes were held, that they should not know him.

17 And he said to them: What are these discourses that you hold one with another, as you walk, and are sad?

18 And the one, whose name was Cleophas, answering, said to him: Art thou alone a stranger in Jerusalem, and hast not known the things that have been done there in these days?

<sup>d</sup> Matt. xvi. 21, and xvii. 21; Mark viii. 31, and ix. 30; Supra, ix. 22.  
<sup>e</sup> Mark xvi. 12.

CHAP. XXIV. VER. 5. It is worthy of remark, that not any of the disciples or friends of Christ were so much astonished and struck at the many apparitions of angels, &c., as to be cast down to the ground, as the guards and his enemies were, but only through respect and reverential fear looked down upon the ground. Ven. Bede.

VER. 13. S. Jerom thinks that Cleophas, one of the two disciples, was a citizen of Emmaus, and that he invited Jesus to take meat in his house. His house was afterwards changed into a church, which the same Father says existed in his time. Some think Cleophas was brother to S. Joseph; others, that he was husband of Mary, sister of the blessed Virgin Mary, and father of S. James the less. Both the Latins and Greeks keep the feast of S. Cleophas, and give him the name of an apostle. Usuard says he was martyred by the Jews. Calmet.

VER. 18. *Art thou alone a stranger in Jerusalem? or, art thou the only*



19 And he said to them : What things ? And they said : Concerning Jesus, of Nazareth, who was a prophet, mighty in work and word, before God, and all the people :

20 And how our chief priests and rulers delivered him to be condemned to death, and crucified him.

21 But we hoped that it was he who should have redeemed Israel : and now, besides all this, to-day is the third day since these things were done.

22 Yea, and certain women also of our company, affrighted us, who, before it was light, were at the sepulchre,

23 And not finding his body, came, saying, that they had also seen a vision of angels, who say that he is alive.

24 And some of our people went to the sepulchre, and found it so as the women had said ; but him they found not.

25 Then he said to them : O foolish, and slow of heart to believe in all the things which the prophets have spoken !

26 Ought not Christ to have suffered these things, and so to enter into his glory ?

27 And beginning from Moses, and all the prophets, he expounded to them in all the Scriptures, the things that were concerning him.

28 And they drew nigh to the town whither they were going : and he made as though he would go farther.

29 But they constrained him, saying : Stay with us, because it is towards evening, and the day is now far spent. And he went in with them.

30 And it came to pass, whilst he was at table with them, he took bread, and blessed, and brake, and gave to them.

31 And their eyes were opened, and they knew him : and he vanished out of their sight.

32 And they said one to the other : Was not our heart burning within us, whilst he was speaking to us in the way, and opened to us the Scriptures ?

33 And they rose up the same hour and went back to Jerusalem : and they found the eleven gathered together, and those that were with them,

34 Saying : The Lord is risen indeed, and hath appeared to Simon.

\* Mark xvi. 14 ; John xx. 19.—b Psal. xviii. 6.—c Acts i. 8.

*stranger in Jerusalem?* which was to signify, that every one must needs have heard of what had passed in regard to Jesus. Wi.

VER. 21. *We hoped, &c.*, as if they had lost their former hopes, or now knew not what to hope for : but perhaps, as S. Aug. observes, they might use this caution speaking before a stranger. Wi.—These two disciples were in the same error as the other Jews ; who expected that the Messiah would deliver them from subjection to strangers, and re-establish them in their ancient liberty. The cross and passion had been a subject of scandal and fall to them. They say, *we did hope* ; as if their hopes were now at an end. What increased their diffidence was, that Christ had promised to rise again the third day, and some of the women had said that he really had risen. Thus the disciples reason, as if the third day were already past, and as if it were certain that he was not risen again. So difficult a thing is it to believe what we very ardently wish ! Calmet.

VER. 30. The ancient Fathers think our Saviour consecrated, on this occasion, and administered the Eucharist to the two disciples. In the Acts of the Apostles, this same term, *breaking of bread*, is explained without difficulty of the Eucharist. S. Luke seems fond of this manner of expression, to signify that sacrament. Calmet.

VER. 37. The apostles thought they saw a spirit, either good or bad, that had taken the form of Jesus, and was come to deceive them. Indeed S. Aug. thinks it cannot, without temerity, be denied, that there are occasional apparitions of angels, of demons, and of the souls of the dead. Calmet.—These occurrences are rare ; nor should we suppose that the Almighty would be willing to suspend or change the established laws of nature without a sufficient cause, viz. some known good either to the departed soul, or surviving friends. A.

VER. 39. *A spirit hath not flesh and bones, as you see me to have.* This was

35 And they told what things were done in the way : and how they knew him in the breaking of bread.

36 \*Now whilst they were speaking these things, Jesus stood in the midst of them, and said to them : Peace be to you ; it is I, fear not.

37 But they being troubled and affrighted, supposed that they saw a spirit.

38 And he said to them : Why are you troubled, and why do thoughts arise in your hearts ?

39 See my hands and my feet, that it is I myself : feel, and see : for a spirit hath not flesh and bones, as you see me to have.

40 And when he had said this, he showed them his hands and his feet.

41 But while they yet believed not, and wondered for joy, he said : Have you here any thing to eat ?

42 And they offered him a piece of a broiled fish, and a honeycomb.

43 And when he had eaten before them, taking the remains, he gave to them.

44 And he said to them : These are the words which I spoke to you while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and in the prophets, and in the psalms concerning me.

45 Then he opened their understanding, that they might understand the Scriptures.

46 And he said to them : <sup>b</sup>Thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead the third day :

47 And that penance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 <sup>c</sup>And you are witnesses of these things.

49 <sup>d</sup>And I send the promise of my Father upon you : but stay you in the city, till you be endued with power from on high.

50 And he led them out as far as to Bethania : and lifting up his hands, he blessed them.

51 <sup>e</sup>And it came to pass, whilst he blessed them, that he departed from them, and was carried up to heaven.

<sup>d</sup> John xiv. 26.—<sup>e</sup> Mark xvi. 19 ; Acts i. 9.

one argument of a true and real body. We may take notice, that Christ brought such proofs, as he knew were sufficient to convince them of his resurrection, though they were not of themselves demonstrations. But the arguments which Christ made use of at this time, to induce the apostles to believe his resurrection, are to be taken with all the circumstances : as, 1st, with the corroborating testimonies of the Holy Scriptures, in which his resurrection was foretold ; 2ndly, they called to their minds what he himself had told them so often, that he would rise again the third day ; 3rdly, concurred also the testimonies already given by the angels, that he was risen ; 4thly, the miracles at his death and resurrection ; 5thly, Christ himself at the same time opened *their understanding*, to know and believe this truth, that he was truly risen. Wi.

VER. 45. If, after all the extraordinary opportunities of instruction, which the apostles had had from the mouth of our Divine Saviour, it was still necessary that he should instil into them a new light, by opening their minds to understand the Scriptures ; what are we to think of the presumptuous attempts of the numerous tribe of modern self-inspired interpreters, who are always ready to descant on the word of the Lord ; though so perfectly ignorant, that their authority, so far from being admitted, would be laughed to scorn, were they to attempt to explain the slightest difficulty, on the most indifferent subject of profane literature ? To such a degree has the spirit of seduction spread itself at the present day ! A.

VER. 47. *Beginning at Jerusalem.* The sense is, that they were first to preach to the Jews, and afterwards to all nations. Wi.

VER. 49. *The promise of my Father* ; i. e. the Holy Ghost, whom Christ had promised that his Father and he would send. John xiv. 26, and xvii. 7. Wi.

VER. 51. Like a second Elias, he was taken into heaven, but in a much more



52 And they adoring, went back to Jerusalem with great joy.

53 And they were continually in the temple, praising and blessing God. Amen.

glorious manner. Elias was taken up in a mortal and corruptible body: but our Divine Saviour, in a glorious, impassible, and immortal state; where now he is

our head, having taken upon himself the nature of man, and is crowned with more than angel's glory. Theophy.

THE

## HOLY GOSPEL OF JESUS CHRIST,

ACCORDING TO

# S. JOHN.

JOHN, the evangelist, a native of Bethsaida, in Galilee, was the son of Zebedee and Salome. He was by profession a fisherman. Our Lord gave to John, and to James, his brother, the surname of *Boanerges*, or, sons of thunder; most probably for their great zeal, and for their soliciting permission to call fire from heaven to destroy the city of the Samaritans, who refused to receive their Master. S. John is supposed to have been called to the apostleship younger than any of the other apostles, not being more than twenty-five or twenty-six years old. The Fathers teach that he never married. Our Lord had for him a particular regard, of which he gave the most marked proofs at the moment of his expiring on the cross, by intrusting to his care his virgin Mother. He is the only one of the apostles that did not leave his Divine Master in his passion and death. In the reign of Domitian, he was conveyed to Rome, and thrown into a caldron of boiling oil, from which he came out unhurt. He was afterwards banished to the island of Patmos, where he wrote his book of Revelations; and, according to some, his Gospel. *Tota antiquitas in eo abunde consentit, quod Domitianus exilii Joannes auctor fuerit.* Lampe. Proleg. l. 1, cap. 4.—In his Gospel, S. John omits very many leading facts and circumstances mentioned by the other three evangelists, supposing his readers sufficiently instructed in points which his silence approved. It is universally agreed, that S. John had seen and approved of the other three Gospels. S. Hier. de Vir. Illust. Euseb. l. 3, c. 24.—Our critics generally conceive S. John, with respect to language, as the least correct of the writers of the New Testament. His style argues a great want of those advantages which result from a learned education: but this defect is amply compensated by the unexampled simplicity with which he expresses the most sublime truths, by the supernatural lights, by the depth of the mysteries, by the superexcellency of the matter, by the solidity of his thoughts, and importance of his instructions. The Holy Ghost, who made choice of him, and filled him with infused wisdom, is much above human philosophy and the art of rhetoric.—S. John is properly compared to the eagle, because in his first flight he ascends above all sublunary objects, and does not stop till he meets with the throne of the Almighty. He is so sententious, says S. Ambrose, that he gives us as many mysteries as words. De Sacram. l. 3, c. 2.—From Patmos our saint returned to Ephesus, where he died. Euseb. l. 3, Hist. Eccles.—It is said that the original Gospel was preserved in the church of Ephesus till the seventh age, at least till the fourth; for S. Peter, of Alexandria, cites it. See Chron. Alex. and MS. fragment de Paschate apud Petav. et Usher.—Besides the Gospel, we have of S. John three Epistles and the Book of Revelations; and though other productions have been palmed on the world under the name of our evangelist, the Catholic Church only approves of those above specified. Ancient Fathers have given him the name of the *Theologian*: a title his Gospel, and particularly the first chapter, deserves. Polycratus, bishop of Ephesus, tells us that S. John carried on his forehead a plate of gold, as priest of Jesus Christ, to honour the priesthood of the new law, in imitation of the high priests of the Jews. Polycr. apud Euseb. l. 5, c. 24.—This Gospel was written in Greek, about the end of the first hundred years from Christ's nativity, at the request of the bishops of the Lesser Asia, against the *Cerinthians* and the *Ebionites*, and those heretics, or *Antichrists*, as S. John calls them, (1 Ep. iv. 3,) who pretended that Jesus was a mere man, who had no being or existence before he was born of Joseph and Mary. The blasphemies of these heretics had divers abettors in the first three ages, as *Carpocrates*, *Artemon*, the two *Theodotuses*, *Pavlos*, of *Samosata*, *Sabellius*, and some others; of whom, see S. Ireneus, S. Epiphanius, S. Augustin, &c. To these succeeded, in the beginning of the fourth century, *Arius*, of Alexandria, and the different branches of the blasphemous Arian sect. They allowed that Jesus Christ had a being before he was born of Mary; that he was made and created before all other creatures, and was more perfect than any of them; but still that he was no more than a creature: that he had a beginning, and that there was a time when he was not: that he was not properly God, or the God, not the same God, nor had the same substance and nature, with the eternal Father and Creator of all things. This heresy was condemned by the Church, in the first General Council, at Nice, ann. 325.—After the Arians rose up the *Macedonians*, who denied the Divinity of the Holy Ghost; and afterwards the Nestorians, Eutychians, &c. In every age pride and ignorance have produced some heresies; for, as the apostle says, (1 Cor. xi. 19,) *there must be heresies.*—Towards the beginning of the sixteenth age, Luther, Zuinglius, Calvin, &c., set themselves up for reformers, even of that general and Catholic faith which they found every where taught, and believed in all Christian Churches; yet none of these called in question the mysteries of the *Trinity*, or of the *incarnation*.—But not many years after, came the blasphemous sect of the *Socinians*, so called from *Lelius* and *Faustus Socini*. These, and their followers, renewed the condemned errors of the Arians.—A self-conceited Socinian, big with the opinion he has of his own wit and knowledge, will boldly tell us, that to say or believe that three distinct persons are one and the same God, is a manifest contradiction. Must we believe him? Or can he himself reasonably trust to his own natural reason in such a mystery, against the clear testimonies of the Scripture, and the received belief of the Christian Catholic Church, in all ages? That is, against the greatest authority upon earth: whether we consider the Church as the most illustrious society and body of men; or whether we consider the same Church as under the protection of Christ and his Divine promises, to teach them all truth to the end of the world.—The latest writers among the pretended Reformers stick not to tell us, that what the Church and its councils have declared, as to Christ's real presence in the holy sacrament, is contradicted by all our senses; as if our senses, which are so often mistaken, were the supreme and only judges of such hidden mysteries. Another tells us, that for Christ to be truly and really present in many places, in ten thousand places at once, is a thing impossible in nature and reason; and his demonstrative proof is, that he knows it to be impossible. With this vain presumption, he runs on to this length of an extravagant rashness, and boldly pronounces, that should he find such a proposition in the Bible, nay, though with his eyes he should see a man raise the dead, and declare that proposition true, he could not believe it: and merely because he knows it impossible: which is no more than to say, that it does not seem possible to his weak reason. I do not find that he offers to bring any other proof, but that it is contrary to his senses, and that God cannot assert a contradiction. And why must we take it for a contradiction, only because he tells us, HE KNOWS it to be so? It was certainly the safest way for him, to bring no reasons to show it impossible to the infinite and incomprehensible power of the Almighty: this vain attempt would only have given new occasions to his learned antagonist, the author of the *Single Combat*, to expose his weakness even more than he has done.—May not every Unitarian, every Arian, every Socinian, every Latitudinarian, every Free-thinker, tell us the same? And if this be a sufficient plea, none of them can be condemned of heresy or error.—But to conclude this preface, reason itself, as well as the experience we have of our own weak understanding, from the little we know even of natural things, might preserve every sober thinking man from such extravagant presumption, pride, and self-conceited rashness, so as to pretend to measure God's almighty and incomprehensible power by the narrow and shallow capacity of human understanding, or to know what is possible or impossible to Him that made all things out of nothing. In fine, let not human understanding exalt itself against the knowledge of God, but bring into a rational captivity and submission every thought to the obedience of Christ. Let every one humbly acknowledge with the great S. Augustin, whose learning and capacity, modestly speaking, were not inferior to those of any of these bold and rash pretenders to knowledge, that God can certainly do more than we can understand. Let us reflect with S. Greg. Nazian. (Orat. 37, p. 597, C.) that if we know not the things under our feet, we must not pretend to fathom the profound mysteries of God.\*—And, in the mean time, let us pray for those who are thus tossed to and fro with every wind and blast of different doctrines, (Eph. iv. 14,) that God, of his infinite mercy, would enlighten their weak and blinded understanding with the light of the one true faith, and bring them to the one fold of his Catholic Church. Witham.

\* Naz. Orat. 37. Μὴδὲ τὰ ἐν ποσσὶν εἶδεναι δυνάμενοι . . . μὴ Θεοῦ βάθυσιν ἐμβαλεῖν



## CHAPTER I.

*The Divinity and incarnation of Christ. John bears witness of him. He begins to call his disciples.*

**I**N the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him : and without him was made nothing that was made.

4 In him was life, and the life was the light of men.

5 And the light shineth in darkness, and the darkness did not comprehend it.

6 <sup>a</sup>There was a man sent from God, whose name was John.

7 This man came for a witness, to bear witness of the light, that all men might believe through him.

8 He was not the light, but was to bear witness of the light.

<sup>a</sup> Matt. iii. 1; Mark i. 4.—<sup>b</sup> Infra, iii. 19.

CHAP. I. VER. 1. *In the beginning was the Word:* <sup>a</sup> or rather, *the Word was in the beginning.* The eternal Word, the increate Wisdom, the second Person of the blessed Trinity, the only begotten Son of the Father, as he is here called, (ver. 14,) of the same nature and substance, and the same God, with the Father and the Holy Ghost. This Word *was always*; so that it was never true to say, *he was not*, as the Arians blasphemed. This Word *was in the beginning.* Some, by the beginning, expound the Father himself, in whom he was always. Others give this plain and obvious sense, that the Word, or the Son of God, was, when all other things began to have a being; he never began, but was from all eternity.—*And the Word was with God*; i. e. was with the Father; and, as it is said, (ver. 18,) *in the bosom of the Father*; which implies, that he is indeed a distinct Person, but the same in nature and substance with the Father and the Holy Ghost. This is repeated again in the second verse, as repetitions are very frequent in S. John.—*And the Word was God.* This without question is the construction; where, according to the letter, we read, *and God was the Word.* Wi.—The Greek for the Word is *Λόγος*, which signifies not only the exterior word, but also the interior word, or thought; and in this latter sense it is taken here. V.—*And the Word was God.* Here the eternity and Divinity of the second Person are incontrovertibly established; or, we must say that language has no longer a fixed meaning, and that it is impossible to establish any point whatever from the words of Scripture. A.

VER. 3. *All things were made by him,† and without him was made nothing that was made.* These words teach us, that all created beings, visible, or invisible on earth, every thing that ever *was made*, or began to be, were made, produced, and created by this eternal Word, or by the Son of God. The same is truly said of the Holy Ghost; all creatures being equally produced, created, and preserved by the three Divine Persons, as by their proper, principal, and efficient cause, in the same manner, and by the same action: not by the Son, in any manner inferior to the Father; nor as if the Son produced things only ministerially, and acted only as the minister and instrument of the Father, as the Arians pretended. In this sublime mystery of one God and three distinct Persons, if we consider the eternal processions, and personal proprieties, the Father is the first Person, but not by any priority of time, or of dignity; all the three Divine Persons being eternal, or co-eternal, equal in all perfections, being one in nature, in substance, in power, in majesty; in a word, one and the same God. But when we consider and speak of any creatures, of any thing that was made, or had a beginning, all things were equally created in time, and are equally preserved, no less by the Son and by the Holy Ghost, than by the Father. For which reason, S. John tells us again in this chapter, (ver. 10,) that *the world was made by the Word.* And our Saviour himself (John v. 19) tells us, *that whatsoever the Father doth, these things also in like manner, or in the same manner, the Son doth.* Again, the apostle, (Heb. i. 2,) speaking of the Son, says, *the world was made by him*: and in the same chapter, (ver. 10,) he applies to the Son these words, (Psal. ci. 26,) *And thou, O Lord, in the beginning didst found the earth; and the heavens are the works of thy hands,* &c. To omit other places, S. Paul again, writing to the Colossians, (chap. i. 16, 17,) and speaking of God's beloved Son, as may be seen in that chapter, says, *that in him all things were created, visible and invisible—all things were created in him, and by him*, or, as it is in the Greek, *unto him, and for him*; to show that the Son was not only the efficient cause, the Maker and Creator of all things, but also the last end of all. Which is also confirmed by the following words: *And he is before all, and all things subsist in him, or consist in him*; as in the Rheims and Protestant translations. The Arians, and now the Socinians, who deny the Son to be the true God, or that the word God agrees as properly to him as to the Father, but would have him called God, that is, a nominal god, in an inferior and improper sense; as when Moses is called the god of Pharaoh (Exod. vii. 1); or as men in authority are called gods (Psal. lxxxi. 6); pretend, after Origen, to find another difference in the Greek text; as if, when mention is made of the Father, he is styled *the God*; but that the Son is only called *God*, or a *God*. This objection S. Chrysostom, S. Cyril, and others, have shown to be groundless: that pretended significant Greek article being several times omitted, when the word God is applied to God the Father; and being found in other places, when the Son of God is called God. See this objection fully and clearly answered by the author of a short book, published in the year 1729, against Dr. Clark and Mr. Wiston, p. 64, and seq. Wi.

9 <sup>b</sup>That was the true light, which enlighteneth every man that cometh into this world.

10 He was in the world, <sup>c</sup>and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them he gave power to be made the sons of God, to them that believe in his name.

13 Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 <sup>d</sup>And the Word was made flesh, and dwelt among us: and we saw his glory, the glory as of the only begotten of the Father, full of grace and truth.

15 John beareth witness of him: and crieth out, saying: This was he of whom I spoke, He that shall come after me, is preferred before me, because he was before me.

<sup>c</sup> Heb. xi. 3.—<sup>d</sup> Matt. i. 16; Luke ii. 7.

VER. 4. *In him, i. e. in this Word, or Son of God, was life*; because he gives life to every living creature. Or, as Maldonatus expounds it, because he is the author of grace, which is the spiritual life of our souls.—*And the life was the light of men*, whether we expound it of a rational soul and understanding, which he gives to all men; or of the spiritual life, and those lights of graces, which he gives to Christians. Wi.

VER. 5. *And the light shineth, or did shine, in darkness.* Many understand this, that the light of reason, which God gave to every one, might have brought them to the knowledge of God by the visible effects of his Providence in this world: but *the darkness did not comprehend it*, because men, blinded by their passions, would not attend to the light of reason. Or we may again understand it, with Maldonatus, of the lights of grace, against which obstinate sinners wilfully shut their eyes. Wi.

VER. 7. *That all men might believe through him*; i. e. by John's preaching, who was God's instrument to induce them to believe in Jesus the Christ, or the Messiah, their only Redeemer. Wi.

VER. 8, 9. *He, that is, John, was not the true light*: but the Word was the true light. In the translation, it is necessary to express that the Word was the true light, lest any one should think that John the Baptist was this light. Wi.

VER. 10. *He was in the world, &c.* Many of the ancient interpreters understand this verse of Christ as God, who was in the world from its first creation, producing and governing all things: but the blind sinful world did not know and worship him. Others apply these words to the Son of God made man; whom even God's own chosen people, the Jews, at his coming, refused to receive and believe in him. Wi.

VER. 12. *To them he gave power to be made the adoptive sons of God, and heirs of the kingdom of heaven.* They are made the children of God by believing, and by a new spiritual birth in the sacrament of baptism, *not of blood* (literally, not of bloods); *not by the will and desires of the flesh*, not by the will of men, nor by human generation, as children are first born of their natural parents, but of God, by faith and Divine grace. Wi.

VER. 14. *And the Word was made flesh.* This Word, or Son of God, who was in the beginning, from all eternity, at the time appointed by the Divine decrees, was made flesh, i. e. became man, by a true and physical union of his Divine person, (from which the Divine nature was inseparable,) to our human nature, to a human soul, and a human body, in the womb, and of the substance, of his virgin Mother. From the moment of Christ's incarnation, as all Christians are taught to believe, he that was God from eternity, became also truly man. In Jesus Christ, our blessed Redeemer, we believe one Divine person with two natures, and two wills; the one Divine, the other human: by which substantial union, one and the same person became truly both God and man; not two persons, or two sons, as Nestorius, the heretic, pretended.—*And we saw his glory*, manifested to the world by many signs and miracles; we in particular, who were present at his transfiguration. Matt. xvii.—*Full of grace and truth.* These words, in the construction, are to be joined in this manner: *the Word dwelt in us, full of grace and truth*; and *we have seen his glory, &c.* This fulness of grace in Christ Jesus infinitely surpassed the limited fulness, which the Scripture attributes to S. Stephen, (Acts vi. 8,) or to the blessed virgin Mother (Luke i. 28): they are said to be full of grace, only because of an extraordinary communication and greater share of graces than was given to other saints. But Christ, even as man, had a greater abundance of Divine graces: and being truly God as well as man, his grace and sanctity were infinite, as was his person.—*As of the only begotten of the Father.*† If we consider Christ in himself, and not only as he was made known to men by outward signs and miracles, S. Chrysostom and others take notice that the word *as*, no ways diminisheth the signification; and that the sense is, we have seen the glory of him, who is truly from all eternity the only begotten Son of the Father. Wi.—*Dwelt among us.* In a material body, like ours, clothed with our nature. He is become mortal, and like us in every thing but sin and concupiscence. Calmet.

VER. 15. *Is preferred before me.*† Lit. *is made before me.* The sense, says S. Chrys., is, that he is greater in dignity, deserves greater honour, &c.; though born after me, he was from eternity. Wi.

VER. 16. *And of his fulness we all have received*; not only Jews, but also all



16 \*And of his fulness we all have received, and grace for grace.

17 For the law was given by Moses, grace and truth came by Jesus Christ.

18 \*No man hath seen God at any time: the only begotten Son who is in the bosom of the Father, he hath declared him.

19 And this is the testimony of John, when the Jews sent from Jerusalem priests and Levites to him, to ask him: Who art thou?

20 And he confessed, and did not deny: and he confessed: I am not the Christ.

21 And they asked him: What then? Art thou Elias? and he said: I am not. Art thou the prophet? And he answered: No.

22 Then they said to him: Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself?

23 He said: \*I am the voice of one crying in the wilderness: Make straight the way of the Lord, as the prophet, Isaias, said.

24 And they that were sent, were of the Pharisees.

25 And they asked him, and said to him: Why then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet?

26 John answered them, saying: \*I baptize in water: but there hath stood one in the midst of you, whom you know not.

27 \*The same is he that shall come after me, who is preferred before me: the latchet of whose shoe I am not worthy to loose.

28 These things were done in Bethania beyond the Jordan, where John was baptizing.

29 The next day John saw Jesus coming to him, and he saith: Behold the lamb of God, behold he who taketh away the sin of the world.

30 This is he of whom I said: After me cometh a man, who is preferred before me, because he was before me.

31 And I knew him not, but that he may be made manifest in Israel, therefore am I come baptizing in water.

32 And John gave testimony, saying: \*I saw the Spirit coming down as a dove from heaven, and he remained upon him.

33 And I knew him not; but he, who sent me to baptize in water, said to me: He upon whom thou shalt see the Spirit descending, and remaining on him, he it is that baptizeth with the Holy Ghost.

34 And I saw: and I gave testimony, that this is the Son of God.

35 Again, the following day, John stood, and two of his disciples.

36 And looking upon Jesus, as he was walking, he saith: Behold the lamb of God.

37 And the two disciples heard him speak, and they followed Jesus.

38 And Jesus turning, and seeing them following him, saith to them: What seek you? They said to him: Rabbi, (which is to say, being interpreted, master,) where dwellest thou?

39 He saith to them: Come and see. They came, and saw where he abode, and they staid with him that day: now it was about the tenth hour.

40 And Andrew, the brother of Simon Peter, was one of the two who had heard of John, and followed him.

41 He first findeth his brother, Simon, and said to him: We have found the Messias; which is, being interpreted, the Christ.

42 And he brought him to Jesus. And Jesus looking upon him, said: Thou art Simon, the son of Jona: thou shalt be called Cephas: which is interpreted, Peter.

43 On the following day he would go forth into Galilee, and he findeth Philip. And Jesus said to him: Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and said to him: We have found him of whom \*Moses in the law, \*and the prophets did write, Jesus, the son of Joseph, of Nazareth.

46 And Nathanael said to him: Can any thing of good come from Nazareth? Philip saith to him: Come and see.

47 Jesus saw Nathanael coming to him: and he said:

\* 1 Tim. vi. 17.—b 1 Tim. vi. 16; 1 John iv. 12.—c Isa. xl. 3; Matt. iii. 3; Mark i. 3; Luke iii. 4.—d Matt. iii. 11.—e Mark i. 7; Luke iii. 16; Acts i. 5, and xi. 16, and xix. 4.

nations.—*And grace for grace.* It may perhaps be translated *grace upon grace*, as Mr. Blackwall observes, and brings a parallel example in Greek out of Theognis, p. 164. It implies abundance of graces, and greater graces under the new law of Christ than in the time of the law of Moses; which exposition is confirmed by the following verse. Wi.

VER. 18. *No man hath seen God.* No mortal in this life by a perfect union and enjoyment of him. Nor can any creature perfectly comprehend his infinite greatness: none but his only begotten Divine Son, who is in the bosom of his Father, not only by an union of grace, but by an union and unity of substance and nature; of which Christ said, (John xiv. 11,) *I am in the Father, and the Father in me.* Wi.

VER. 19. *The Jews sent, &c.* These men, who were *priests* and *Levites*, seem to have been sent and deputed by the sanhedrim, or great council at Jerusalem, to ask of John the Baptist, who was then in great esteem and veneration, whether he was not their Messias; who, as they knew by the predictions of the prophets, was to come about that time. John declared to them he was not. To their next question, if he was not *Elias*? He answered, *he was not*: because in person he was not; though our Saviour (Matt. xi. 14) says he was *Elias*; to wit, in spirit and office only. Their third question was, if he was a *prophet*? He answered, *No*. Yet Christ (Matt. xi.) tells us he was a *prophet*, and more than a *prophet*. In the ordinary acceptation, only they were called prophets who foretold things to come: John then, with truth, as well as humility, could say he was not a prophet; being not sent to foretell the coming of the Messias, but to point him out already come, and present with the Jews. Wi.

VER. 23. *The voice of one crying in the wilderness.* See Matt. iii. 3; Mark i. 3; Luke iii. 4; and Isa. xl. 3; by all which John was his immediate precursor. Wi.

\* Matt. iii. 16; Mark i. 10; Luke iii. 22.—s Gen. xlix. 10; Deut. xviii. 18.—h Isa. xl. 10, and xlv. 8; Jer. xxiii. 5; Eze. xxxiv. 23, and xxxvii. 24; Dan. ix. 24, and 25.

VER. 29. *Behold the lamb of God.* John let the Jews know who Jesus was, by divers testimonies. 1st, By telling them he was the lamb of God who taketh away the sin, or sins of the world, who was come to be their Redeemer, and to free mankind from the slavery of sin; 2ndly, that he was *greater* than he, and *before* him, though *born after* him; 3rdly, that God had revealed to him that Jesus was to *baptize in the Holy Ghost*; 4thly, that he saw the *Spirit descending upon him* from heaven, and *remaining upon him*; 5thly, that he was *the Son of God*, ver. 34. Wi.—*Who taketh away.* It was only a being like Christ, in whose person the Divine and human natures were united, that could effectually take away the sins of the world. As man, he was enabled to suffer; and as God, his sufferings obtained a value equal to the infinite atonement required. A.

VER. 42. *Thou art Simon, the son of Jona*, or of John. Jesus, who knew all things, knew his name, and at that first meeting told him he should hereafter be called *Cephas*, or *Petrus*, a rock, designing to make him the chief or head of his whole Church. See Matt. xvi. 18. Wi.—Hence S. Cyril saith, that our Saviour, by foretelling that his name should be now no more Simon, but Peter, did by the word itself aptly signify, that on him, as on a rock most firm, he would build his Church. Lib. ii. c. 12, in Joan.

VER. 46. *Can any thing of good come from Nazareth?* Nathanael did not think it consistent with the predictions of the prophets, that the Messias should be of the town of Nazareth, who was to be the Son of David, and to be born at Bethlehem; which he did not imagine could be the place of Jesus's birth. But when he came to Jesus, and found that he knew the truth of things done in private, and in his absence, he professed his belief in Jesus in these words: *Rabbi, thou art the Son of God, thou art the king of Israel.* We may here take notice, with Dr. Pearson, on the second article of the Creed, that the Jews, before the coming of Christ



of him: Behold an Israelite indeed, in whom there is no guile.

48 Nathanael said to him: Whence knowest thou me? Jesus answered, and said to him: Before that Philip called thee, when thou wast under the fig-tree, I saw thee.

49 Nathanael answered him, and said: Rabbi, thou art the Son of God, thou art the king of Israel.

50 Jesus answered, and said to him: Because I said to thee, I saw thee under the fig-tree, thou believest; greater things than these shalt thou see.

51 And he saith to him: Amen, amen, I say to you, you shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

were convinced that he was to be the Son of God (though they have denied it since that time); for they interpreted, as foretold of their Messiah, these words, (Psal. ii. 7,) *The Lord said to me, Thou art my Son, this day have I begotten thee*: and this is what Nathanael here confessed. Wi.

VER. 50. *Greater things than these.* Greater miracles and proofs that I am the Messiah, and the true Son of God. Wi.

VER. 51. *You shall see the heaven open, &c.* It is not certain when this was to be fulfilled: S. Chrysostom thinks at Christ's ascension; others refer it to the day of judgment. Wi.

\* V. 1. *Et Deus erat Verbum, καὶ Θεὸς ἦν ὁ Λόγος.* Λόγος was a word very proper to give all that should believe a right notion of the Messiah, and of the true Son of God. Λόγος, according to S. Jerom, (Ep. ad Paulinum, tom. 4, part 2, p. 570, ed. Ben.,) signifies divers things; as, the *wisdom* of the Father, his *internal Word* or *conception*, and, as it were, the *express image* of the invisible God. Here it is not taken for any *absolute Divine attribute* and *perfection*; but for the *Divine Son*, or the *second Person*, as really distinct from the other two Divine Persons. And that by Λόγος was to be understood him that was truly God, the Maker and Creator of all things, the Jews might easily understand, by what they read and frequently heard in the Chaldaic Paraphrase, or Targum of Jonathan, which was read to them in the time of our Saviour, Christ, and at the time when S. John wrote his Gospel. In this Paraphrase they were accustomed to hear that the Hebrew word *Memreth*, to which corresponded in Greek, Λόγος, was put for him that was God: as Isa. xlv. 12, *I made the earth*; in this Targum, *I, by my Word, made the earth*: Isa. xlviii. 13, *My hand also hath founded the earth*; in this Paraphrase, *in my Word I founded the earth*: Gen. i. 8, *They heard the voice of the Lord God*; in that Paraphrase, *the voice of the Word of God*. See Walton, Proleg. 12, num. 18, p. 86. Maldonatus on this place. Petavius, l. 6, de Trin. c. 1. Dr. Pearson on the Creed, p. 11. Dr. Hammond's note on S. Luke, chap. i., p. 203, &c. However, S. John shows us that he meant him who was the true God, by telling us that the world, and every thing that was made, was made by this Word, or Λόγος; that in this Word was life; that he was in the world, and was the *light* of the world; that he had glory, as the glory of the only begotten of the Father, &c.

† V. 3. *Omnia per ipsum facta sunt: πάντα δι' αὐτοῦ ἐγένετο*: all things were made by him. Let not any one pretend that δι' αὐτοῦ, in this verse, signifies no more than, that all creatures were made by the *Word*, or *Son of God*, ministerially; as if he was only the *instrument* of the eternal Father, and in a manner inferior to that by which they were created by the Father, the chief and *principal cause* of all things; of whom the apostle says, ἐξ οὗ τὰ πάντα, ex ipso omnia.—Origen, unless perhaps his writings were corrupted by the Arians, seems to have given occasion to this λεπολογία, as S. Basil calls it, to groundless quibbling and squabbling about the sense of the propositions; when he tells us (tom. 2, in Joan. p. 55, ed. Huetii) that δι' οὗ never has the *first place*, but *always the second place*, meaning as to dignity: οὐδέποτε τὴν πρώτην χώραν ἔχει τὸ δι' οὗ, δευτέραν δὲ αἰεὶ. It is like to many other false and unwarrantable assertions in Origen; as when we find in the same Commentary on S. John, that he says only God the Father is called ὁ Θεός. Origen may perhaps be excused as to what he writes about δι' οὗ, and ἐξ οὗ, as if he spoke only with a regard to the *Divine processions* in God, in which the Father is the *first Person*, from whom proceeds even the eternal Son, the second Person. But whatever Origen thought, or meant, whom S. Epiphanius calls the father of Arius, whose works, as then extant, were condemned in the fifth General Council; it appears that the Arians, in particular Aetius, of the Eunomian sect, pretended that ἐξ οὗ had always a more eminent signification, and was only applied to the Father; the Father, said he, being the true God, the only principal efficient cause of all things; and δι' οὗ was applied to the Word, or Son of God, who was not the same true God, to signify his inferior and ministerial production, as he was the *instrument* of the Father. Aetius, without regard to other places in the Scripture, as we read in S. Basil, (l. de Sp. S. c. 2, p. 293, ed. Morelli, an. 1637,) produced these words of the apostle (1 Cor. viii. 6): εἰς Θεός, Πατήρ, ἐξ οὗ τὰ πάντα . . . καὶ εἰς Κύριος, Ἰησοῦς Χριστός, δι' οὗ πάντα: unus Deus, Pater, ex quo omnia, . . . et unus Dominus Jesus Christus, per quem omnia. He concluded from hence, that as the prepositions were different, so were the natures and substance of the Father and of the Son.—But that no settled and certain rule can be built on these prepositions, and that δι' οὗ, in this third verse of the first chapter of S. John, has no *diminishing signification*, so that the Son was *equally* the *proper* and *principal efficient cause* of all things that were made and created; we have the authority of the greatest doctors, and the most learned and exact writers of the Greek Church, who knew both the doctrine of the Catholic Church, and the rules and use of the Greek tongue.—S. Basil (l. de Spir. S. c. 3, et seq.) ridicules

## CHAP. II.

*Christ changes water into wine. He casts the sellers out of the temple.*

AND the third day there was a marriage in Cana, of Galilee: and the mother of Jesus was there.

2 And Jesus also was invited, and his disciples, to the marriage.

3 And the wine failing, the mother of Jesus saith to him: They have no wine.

4 And Jesus saith to her: Woman, what is *that* to me and to thee? my hour is not yet come.

5 His mother saith to the waiters: Whatsoever he shall say to ye, do ye.

6 Now there were set there six water-pots of stone, ac-

this λεπολογίαν, which, he says, had its origin from the vain and profane philosophy of the heathen writers, about the difference of causes. He denies that there is any such fixed rule; and brings examples, in which δι' οὗ is applied to the Father, and ἐξ οὗ to the Son.—S. Greg. Naz. denies this difference, (Orat. 37, p. 604, ed. Morelli, Parisiis, ann. 1630,) and affirms that ἐξ οὗ, and δι' οὗ, in the Scripture, are said of all the three Divine Persons.—S. Chrysostom says the same and brings examples to show it on this verse of S. John; and tells us expressly that δι' οὗ, in this verse, has no *diminishing* nor *inferior signification*: εἰ δὲ τὸ δι' οὗ νομίζεις λεπτωσέως εἶναι, &c.—S. Cyril, of Alexandria, (l. 1, in Joan., p. 48,) makes the very same remark, and with the like examples. His words are, Quod si existiment (Ariani) PER QUEM, δι' οὗ, substantiam ejus (Filii) de æqualitate cum Patre deicere, ita ut MINISTER sit potius quam CREATOR, ad se redeant insani, &c.—S. Ambrose, a doctor of the Latin Church, (l. 2, de Sp. S. 10, p. 212, 213, ed. Par. an. 1586,) confutes, with S. Basil, the groundless and pretended difference of ex quo and per quem.—I shall only here produce that one passage to the Romans, (chap. xi. 36,) which S. Basil and S. Ambrose make use of, where we read, ex ipso, et per ipsum, et in ipso sunt omnia, (ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ ἐν αὐτῷ τὰ πάντα,) et in ipsa omnia. Now either we expound all the three parts of this sentence, as spoken of the Son, our Lord Jesus Christ, (as both S. Basil and S. Ambrose understand them,) and then ἐξ οὗ is applied to the Son; or we understand them of the Father, and δι' οὗ is applied to the first Person: or, in fine, as S. Aug. observes, (l. 1, de Trin. c. 6,) we interpret them in such a manner, that the first part be understood of the Father, the second of the Son, the third of the Holy Ghost; and then the words that immediately follow in the singular number, *to him be glory for ever*, show that all the three Persons are but one in nature, one God; and to all, and to each of the three Persons, the whole sentence belongs.—Had I not already said more than may seem necessary on these words, I might add all the Greek bishops in the Council of Florence, when they came to an union with the Latin bishops about the procession of the Holy Ghost. After many passages had been quoted out of the ancient Fathers, some of which had said that the Holy Ghost proceeded from the Father and the Son, ἐκ τοῦ Πατρὸς, καὶ ἐκ τοῦ Υἱοῦ, and many others had asserted that he proceeded ἐκ τοῦ Πατρὸς διὰ τοῦ Υἱοῦ, Bessarion, the learned Grecian bishop, in a long oration, (Sess. 25,) showed that δι' οὗ was the same as ἐκ τοῦ Υἱοῦ. The Fathers, said he, show, δεικνύουσιν ἰσοδυναμοῦσαν τῇ ἐκ τῆς διὰ. See tom. 13, Conc. Lab., p. 435. All the others allowed this to be true, as the emperor John Paleologus observed, p. 487. And the patriarch of Constantinople, when he was about to subscribe, declared the same: ἐστὶ τὸ διὰ τοῦ Υἱοῦ, ταῦτον τῷ ἐκ τοῦ Υἱοῦ. Can any one imagine that none of these learned Grecians should know the force and use of these two prepositions, in their own language?

‡ V. 14. *Gloriam quasi Unigeniti, ὡς μονογενοῦς.* S. Chrys. says, the *quasi*, ὡς, does no ways here diminish, but even confirms and increases the signification; as when we say of a king, that he carries himself like a king. Τὸ δὲ ὡς, ἐνταῦθεν οὐχ' ὁμοιωσέως ἐστίν, ἀλλὰ βεβαιώσεως.

§ V. 15, and 27. *Ante me factus est, ἐμπροσθέν μου γέγονεν*, is preferred before me: S. Chrys. says, he is λαμπρότερος, ἐντιμότερος, illustrior, honorabilior.

|| V. 16. *Gratiam pro gratiâ, χάριν ἀντὶ χάριτος, gratiam*; so Job, (ii. 4,) pellem pro pelle, i. e. omnem pellem.

CHAP. II. VER. 3. *They have no wine.* The blessed virgin Mother was not ignorant of the Divine power of her Son, and that the time was come when he designed to make himself known to the world. She could not make her request in more modest terms. Wi.

VER. 4. Whatever turn be given to our Saviour's answer, it must be acknowledged it has in it the appearance of something severe. But the Fathers have explained it with mildness, observing that our Saviour only meant to say, Mother, what affair is it of ours if they want wine? Ought we to concern ourselves about that? Others think that he wished, by these words, to let his Mother know that she must not forestall the time appointed by the heavenly Father, as if her demand were unseasonable and out of time. But most of the Fathers and best commentators understand, that he speaks here not as man and Son of Mary, but as God; and in that quality, he observes to his Mother, I have nothing in common with you. It is not for you to prescribe when miracles are to be performed, which are not to be expected in compliance with any human respect. I know when my power is to be manifested for the greater glory of God. Calmet. See the like forms of speech, Mark i. 24; Luke iv. 34, &c.—*My hour is not yet come.* It is not yet time. He waited till the wine was quite done, lest any should believe that he had only increased the quantity, or had only mixed water with the wine. He would have his first miracle to be incontestable, and that all the company should be witnesses of it. S. Aug. et alii patres passim.



according to the manner of the purifying of the Jews, containing two or three measures a-piece.

7 Jesus saith to them: Fill the water-pots with water. And they filled them up to the brim.

8 And Jesus saith to them: Draw out now, and carry to the chief steward of the feast. And they carried it.

9 And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water: the chief steward calleth the bridegroom,

10 And saith to him: Every man at first setteth forth good wine, and when men have well drank, then that which is worse: but thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana, of Galilee: and he manifested his glory, and his disciples believed in him.

12 After this, he went down to Capharnaum, he and his mother, and his brethren, and his disciples: and they remained there not many days.

13 And the Pasch of the Jews was at hand, and Jesus went up to Jerusalem:

14 And he found in the temple those that sold oxen, and sheep, and doves, and the changers of money sitting.

15 And when he had made as it were a scourge of little cords, he drove them all out of the temple, the sheep also and the oxen, and he poured out the changers' money, and the tables he overthrew.

16 And he said to them that sold doves: Take these things hence, and make not the house of my Father a house of traffic.

17 And his disciples remembered that it was written: <sup>a</sup>The zeal of thy house hath eaten me up.

18 Then the Jews answered, and said to him: What sign dost thou show us, seeing thou dost these things?

19 Jesus answered, and said to them: <sup>b</sup>Destroy this temple, and in three days I will raise it up.

<sup>a</sup> Psal. lxxviii. 10.—<sup>b</sup> Matt. xxvi. 61, and xxvii. 40; Mark xiv. 58, and xv. 29.

VER. 6. *Two or three measures,\** called *metreta*. Both the Latin and Greek text, by the derivation, may signify a measure in general, according to the Rhemish translation: but *metreta* was a particular measure of liquids: yet, not corresponding to our *firkins*, I could not think it proper with the Prot. and M. N. to put *two or three firkins*. Wi.

VER. 10. *When men have well drank,†* or plentifully; this is the literal sense. See Gen. xliii. 34; 1 Mac. xvi. 16; where the same word may be taken in the same sense. Wi.

VER. 11. This was the first miracle which Jesus had performed in public, and to manifest his glory; but Maldonatus is of opinion that he had before wrought many miracles, known to the blessed Virgin and S. Joseph; which gave her the confidence to ask one now. This opinion is no way contrary to the evangelist. His disciples believed in him. They had believed in him before, or they would not have followed him. This confirmed their faith. Calmet.

VER. 15. *He drove them all out of the temple.* According to S. Chrys. (hom. 67 in Matt.) this casting out was different from that which is there related, chap. xxi. 12. Wi.—Jesus Christ here shows the respect he requires should be shown to the temple of God; and S. Paul, speaking of the profaners of God's Church, saith: *If any man defile the temple of God, him will God destroy.* 1 Cor. iii. 17. Which in a spiritual sense may be understood of the soul of man, which is the living temple of the living God. A.

VER. 20. *Six and forty years, &c.* This many understand of the time the second temple was building, from the edict of Cyrus to the sixth year of Darius Hystaspes. Others, of the enlarging and beautifying the temple, which was begun by Herod the Great, forty-six years before the Jews spoke this to our Saviour. Wi.

VER. 24. *Trust himself to them.* The Fathers generally understand these words, to refer to those who believe in him, mentioned in the preceding verse. Though they believed in him, he did not trust himself to them, because he knew them. He knew their weakness, their inconstancy, their unsteadiness. He knew they would abandon him on the first occasion; and that his passion, his

20 The Jews then said: Six and forty years was this temple in building, and wilt thou raise it up in three days?

21 But he spoke of the temple of his body.

22 When, therefore, he was risen again from the dead, his disciples remembered that he had said this, and they believed the Scripture, and the word that Jesus had said.

23 Now when he was at Jerusalem, at the Pasch, upon the festival day, many believed in his name, seeing his miracles, which he did.

24 But Jesus did not trust himself to them, because he knew all men.

25 And because he needed not that any should give testimony of man: for he knew what was in man.

### CHAP. III.

*Christ's discourse with Nicodemus. John's testimony.*

AND there was a man of the Pharisees, named Nicodemus, a ruler of the Jews.

2 This man came to Jesus by night, and said to him Rabbi, we know that thou art come a teacher from God for no man can do these miracles, which thou dost, unless God was with him.

3 Jesus answered and said to him: Amen, amen, I say to thee, except a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith to him: How can a man be born when he is old? can he enter a second time into his mother's womb, and be born again?

5 Jesus answered: Amen, amen, I say unto thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.

6 That which is born of the flesh, is flesh: and that which is born of the spirit, is spirit.

7 Wonder not that I said to thee, you must be born again.

8 The Spirit breatheth where he will, and thou hearest his voice; but thou knowest not whence he cometh, nor whither he goeth: so is every one that is born of the Spirit.

<sup>c</sup> Psal. lli. 6, and lvi. 9.—<sup>d</sup> Psal. cxxxiv. 7.

cross, his doctrines, would be a subject of scandal. S. Austin compares these *ἐκτός* believers to catechumens. They believe in Christ, confess his name, and sign their foreheads with his cross: but Jesus Christ does not trust himself to them; he does not trust to them the knowledge of his mysteries; he does not reveal to them the secrets of his religion. Calmet.

\* V. 6. *Metretas binas vel ternas, ἀνὰ μετρήρας δύο ἢ τρεῖς.* See Walton's preface to his first volume, p. 42, and others, de ponderibus et mensuris.

† V. 10. *When they have drank well: cum inebriati fuerint, ὅταν μεθύσῃσι.* See Legh, Crit. Sac. on the word μεθύω.

CHAP. III. VER. 2. *By night.* Nicodemus was at this time weak in faith, and therefore did not wish to endanger himself by coming to our Saviour in open day, when the enemies of Christ could see him. For many (as this evangelist informs us in chap. xii. 42) of the chief men also believed in him; but because of the Pharisees they did not confess, that they might not be cast out of the synagogue. S. Chrys.

VER. 5. *Unless a man be born again of water and the Holy Ghost.* Though the word *Holy* be now wanting in all Greek copies, it is certainly the sense. The ancient Fathers, and particularly S. Aug., in divers places, from these words, prove the necessity of giving baptism to infants: and by Christ's adding *water*, is excluded a metaphorical baptism. See also Acts viii. 36, and x. 47; and Titus iii. 5. Wi.—*Except a man be born again.* That is, unless you are born again by a spiritual regeneration in God, all the knowledge which you learn from me, will not be spiritual, but carnal. But I say to you, that neither you nor any other person, unless you be born again in God, can understand or conceive the glory which is in me. S. Chrys.

VER. 8. *The Spirit breatheth where he will.* The Prot. translation has the *wind*: and so it is expounded by S. Chrys. and S. Cyril on this verse: as if Christ compared the motions of the Holy Ghost to the *wind*, of which men can give no



9 Nicodemus answered, and said to him: How can these things be done?

10 Jesus answered, and said to him: Art thou a master of Israel, and knowest not these things?

11 Amen, amen, I say unto thee: we speak what we know, and we testify what we have seen, and you receive not our testimony.

12 If I have spoken to you earthly things, and you believe not: how will you believe if I shall speak to you heavenly things?

13 And no man hath ascended into heaven, but he that descended from heaven, the Son of man, who is in heaven.

14 <sup>a</sup>And as Moses lifted up the serpent in the desert, so must the Son of man be lifted up:

15 That whosoever believeth in him, may not perish, but may have life everlasting.

16 <sup>b</sup>For God so loved the world, as to give his only begotten Son: that whosoever believeth in him, may not perish, but may have life everlasting.

17 For God sent not his Son into the world, to judge the world, but that the world may be saved by him.

18 He that believeth in him is not judged: but he that doth not believe, is already judged: because he believeth not in the name of the only begotten Son of God.

19 And this is the judgment: <sup>c</sup>because the light is come into the world, and men loved darkness rather than the light; for their works were evil.

20 For every one that doth evil hateth the light, and cometh not to the light, that his works may not be re-proved.

21 But he that doth truth, cometh to the light, that his works may be made manifest, because they are done in God.

22 After these things, Jesus and his disciples came into

the land of Judea: and there he abode with them, <sup>d</sup>and baptized.

23 And John also was baptizing in Ennon, near Salem, because there was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

25 And there arose a question between some of John's disciples and the Jews, concerning purification.

26 And they came to John, and said to him: Rabbi, he that was with thee beyond the Jordan, <sup>e</sup>to whom thou gavest testimony, behold he baptizeth, and all men come to him.

27 John answered, and said: A man cannot receive any thing except it be given him from heaven.

28 You yourselves do bear me witness, <sup>f</sup>that I said, I am not the Christ; but that I am sent before him.

29 He that hath the bride, is the bridegroom: but the friend of the bridegroom, who standeth and heareth him, rejoiceth with joy, because of the bridegroom's voice. This my joy, therefore, is fulfilled.

30 He must increase, but I must decrease.

31 He that cometh from above, is above all. He that is of the earth, of the earth he is, and of the earth he speaketh. He that cometh from heaven, is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath received his testimony, hath attested by his seal that <sup>g</sup>God is true.

34 For he whom God hath sent, speaketh the words of God: for God doth not give the Spirit by measure.

35 The Father loveth the Son: and he hath given all things into his hand.

36 <sup>h</sup>He that believeth in the Son hath life everlasting: but he that believeth not the Son, shall not see life, but the wrath of God abideth on him.

<sup>a</sup> Num. xxi. 9.—<sup>b</sup> 1 John iv. 9.—<sup>c</sup> Supra, i. 9.—<sup>d</sup> Infra, iv. 1.

<sup>e</sup> Supra, i. 19.—<sup>f</sup> Supra, i. 25.—<sup>g</sup> Rom. iii. 4.—<sup>h</sup> 1 John v. 10.

little account, whence it comes, or whither it goes. Yet many others, as S. Aug., S. Amb., S. Greg., understand this expression of the Holy Ghost, of whom it can only be properly said, that he *breatheth where he will*. Wi.

VER. 10. *And knowest not these things?* That is, of baptism given by water in a visible manner, and you understand not, how will you comprehend greater and heavenly things, if I speak of them? Wi.

VER. 11. *We speak what we know.* It may perhaps be asked here, why Christ speaks in the plural number? To this we must answer, that it is the only Son of God, who is here speaking, showing us how the Father is in the Son, and the Son in the Father, and the Holy Ghost proceeding from both. S. Tho. Aquin.

VER. 13. *No one hath ascended—but he that descended from heaven, the Son of man, who is in heaven.* These words, divers times repeated by our Saviour, in their literal and obvious sense, show that Christ was in heaven, and had a being before he was born of the Virgin Mary, against the Cerinthians, &c. Wi.

VER. 14. This comparison of the serpent lifted up in the desert, upon which whoever looked was immediately cured from the bite of the fiery serpents, is a figure of the crucifixion of Christ on Calvary.

VER. 16, 17. *Give his only begotten Son—God sent not his Son into the world.* He was then his Son, his only begotten Son, before he sent him into the world. He was not, therefore, his Son only by the incarnation, but was his Son from the beginning, as he was also his Word from all eternity. This was the constant doctrine of the Church, and of the Fathers, against the heresy of the Arians, that God was *always* Father, <sup>a</sup> and the Son *always* the eternal Son of the eternal Father. See note on chap. i. 14. Wi.

VER. 18. *Is not judged.* He that believeth, viz. by a faith working through clarity, is not judged; that is, is not condemned; but the obstinate unbeliever is judged; that is, condemned already, by retrenching himself from the society of Christ and his Church. Ch.

VER. 19. *The judgment.* That is, the cause of his condemnation. Ch.

VER. 22. *And baptized.* Not Christ himself, but his disciples. See chap. iv. 2. Wi.

VER. 23. *Salem.* A town situated upon the river Jordan, where formerly Melchisedech reigned. Ven. Bede.

VER. 29. He of whom you complain is the bridegroom, and I am the friend of the bridegroom, sent before to <sup>b</sup>prepare his bride; that is, to collect for him a Church from all nations. Aleuin

VER. 30. *He (Christ) must increase, not in virtue and perfection, with which he is replenished, but in the opinion of the world, when they begin to know him, and believe in him: and in like manner, I must be diminished, when they know how much he is above me.* Wi.

VER. 31. *He that cometh from above, meaning Christ. He that is of the earth, meaning himself, is from the earth,† is earthly, is but a frail and infirm man; and so speaketh as from the earth: this seems rather the sense, than that he speaketh of or concerning the earth.* See the Greek text. Wi.

VER. 33. *He that hath received his testimony.* These following words to the end of the chapter, seem to be the words of S. John the Baptist, rather than of the evangelist. The sense is, whosoever hath believed, and received the doctrine of Christ, hath attested, as it were, under his hand and seal, that God is true, and hath executed his promises concerning the Messiah. Wi.

VER. 36. The Divinity of the Son is in this chapter proved as clearly as in 1 John v. 7, "There are three who give testimony in heaven; the Father, the Word, and the Holy Ghost; and these three are one." Which verse is entirely omitted by Luther in his version; for which omission he is severely reprov'd by Keckerman. But while Catholics and Protestants deduce from this and many other places in Scripture, the Divinity of Jesus Christ, as an indubitable and irrefragable consequence, how many learned Arians, Socinians, and Unitarians read the same texts, and deduce quite contrary consequences? How clearly does this prove that the Bible only cannot prove the exclusive rule of faith! With reason does the Cambridge divinity professor, Dr. Herbert Marsh, ask in his late publication on this subject, p. 18, "Are all Protestants alike in their religion? Have we not got Protestants of the Church of England, Protestants of the Church of Scotland, Protestants who hold the profession of Augsburg? Have we not both Arminian and Calvinistic Protestants? Are not the Moravians, the Methodists, the Baptists, the Quakers, and even the Jumpers, the Dunkers, the Swedenborgians, all Protestants? Since then Protestantism assumes so many different forms, men speak quite indefinitely, if they speak of it without explaining the particular kind which they mean. When I hear of a Swedish or Danish Protestant, I know that it means a person whose religion is the Bible only, as expounded by the Synod of Dort. In like manner, a Protestant of the Church of England, is a person whose religion is the Bible only; but the Bible as expounded by its Liturgy and Articles. How, therefore, can we know, if we give the Bible only, what sort of Protestantism will be deduced from it?"—Idem ibidem, p. 21, adds, "Pro-



## CHAP. IV.

*Christ talks with the Samaritan woman. He heals the ruler's son.*

**W**HEN, therefore, Jesus understood that the Pharisees had heard that Jesus maketh more disciples, and baptizeth more than John,

2 (Though Jesus himself did not baptize, but his disciples,)

3 He left Judea, and departed again into Galilee.

4 And it was necessary he should pass through Samaria.

5 He cometh, therefore, to a city of Samaria which is called Sichar; near the piece of ground which Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus, therefore, being wearied with his journey, sat thus on the well. It was about the sixth hour.

7 There cometh a woman of Samaria to draw water. Jesus saith to her: Give me to drink.

8 (For his disciples were gone into the city, to buy food.)

9 Then that Samaritan woman saith to him: How dost thou, being a Jew, ask of me to drink, who am a Samaritan woman? For the Jews do not communicate with the Samaritans.

10 Jesus answered, and said to her: If thou didst know the gift of God, and who it is that saith to thee, Give me to drink: thou perhaps wouldst have asked of him, and he would have given thee living water.

11 The woman saith to him: Sir, thou hast nothing wherein to draw, and the well is deep: from whence then hast thou living water?

12 Art thou greater than our father Jacob, who gave

us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered, and said to her: Whosoever drinketh of this water shall thirst again: but he that shall drink of the water that I shall give him, shall not thirst for ever.

14 But the water that I shall give him, shall become in him a fountain of water, springing up into everlasting life.

15 The woman saith to him: Sir, give me this water, that I may not thirst, nor come hither to draw.

16 Jesus saith to her: Go, call thy husband, and come hither.

17 The woman answered, and said: I have no husband. Jesus said to her: Thou hast said well, I have no husband:

18 For thou hast had five husbands: and he whom thou now hast is not thy husband. This thou hast said truly.

19 The woman saith to him: Sir, I perceive that thou art a prophet.

20 Our fathers adored on this mountain, and you say that at Jerusalem is the place where men must adore.

21 Jesus saith to her: Woman, believe me, the hour cometh when you shall neither on this mountain, nor in Jerusalem, adore the Father.

22 "You adore that which you know not: we adore that which we know: for salvation is of the Jews.

23 But the hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth. For the Father also seeketh such to adore him.

24 "God is a spirit, and they that adore him must adore him in spirit and in truth.

\* Supra, iii. 22.—b Gen. xxxiii. 19, and xlviii. 22; Jos. xxiv. 32.

\* Deut. xii. 5.—d 4 Kings xvii. 41.—e 1 Cor. iii. 17.

testants of every description, however various and even opposite in their opinions, claim severally for themselves the honour of deducing from the Bible irrefragable and indubitable consequences. The doctrine of conditional salvation is an indubitable consequence to the Arminian. The doctrine of absolute decree, an indubitable consequence to the Calvinist. The doctrines of the Trinity, the atonement, and the sacraments, which the Church of England considers as indubitable consequences of the Bible, would not be so, if the Unitarians and Quakers were right in the consequences which they draw from the Bible. But the consequences which they deduce appear indubitable to them." This the professor properly styles Protestantism in the abstract or generalized, and nearly allied to apostasy from Christianity. See his Inquiry into the Consequences of neglecting to give the Prayer Book with the Bible.

\* V. 16, 17. *Αἰ Θέος, αἰ Υἱός; ἅμα Πατήρ, ἅμα Υἱός.* Arius began his heresy by denying this, as it appears in his letter to Eusebius, of Nicomedia, in S. Epiphani. Her. 69, p. 731.

† V. 31. *Qui est de terra, de terra est, ὁ ὢν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστίν, καὶ ἐκ τῆς γῆς λαλεῖ, et de terra loquitur.*

CHAP. IV. VER. 2. S. Chrysostom thinks that this baptism, given by the disciples of Christ, did not at all differ from the baptism of S. John; both, in his opinion, being used to prepare the people for Christ: but Alcuin interprets it otherwise. Some will ask, says he, whether the Holy Ghost was given by this baptism, since it is said the Holy Ghost was not yet given because Jesus was not yet glorified? To this we answer, that the Holy Ghost was given, though not in that manifest manner as it was after the ascension; for as Christ, as man, had always the Holy Ghost residing within him, and yet after his baptism received the Holy Ghost, coming upon him in a visible manner, in the shape of a dove; so before the manifest and public descent of the Holy Ghost, all the saints were his hidden temples. S. Thos. Aquinas.

VER. 5. This is what Jacob gave to his son Joseph, when calling him to him just before he died, he said, (Gen. xlviii. 22,) I give thee a portion above thy brethren, which I took out of the hand of the Amorrite, with my sword and bow. Theophylact.—It was thirty-six miles from Jerusalem, and the same place as Sichem, (Gen. xxxiv.,) the capital of Samaria, now called Naplosa.

VER. 10. *Thou didst know the gift of God; i. e. the favour now offered thee by my presence, of believing in me.—And he would have given thee living water, meaning Divine graces; but the woman understood him literally of such water as was there in the well. Wi.*

VER. 12. The Samaritan woman says, *our father Jacob*; because a Samari-

ritans claimed lineage from Abraham, who was himself a *Chalæan*; and they, therefore, called Jacob their father, because he was Abraham's grandfather. S. Chrys.—Or she calls him their father because they lived under the law of Moses, and were in possession of that spot of ground which Jacob had bequeathed to his son Joseph. Ven. Bede.

VER. 16. *Call thy husband.* Christ begins to show her that he knows her life, to make her know him and herself. Wi.

VER. 20. *Our fathers adored on this mountain, &c.* She means Jacob and the ancient patriarchs, whom the Samaritans called their fathers; and by the mountain, that of Garizim, where the Samaritans had built a temple, and where they would have all persons adore, and not at Jerusalem: now she had a curiosity to hear what Christ would say of these two temples, and of the different worship of the Jews and of the Samaritans. Wi.—Sichem was at the foot of Mount Garizim. The Samaritans supposed the patriarchs had exercised their religious acts on this mountain. V.

VER. 22. The Israelites, on account of their innumerable sins, had been delivered by the Almighty into the hands of the king of Assyria, who led them away captives into Babylon and Media, and sent other nations, whom he had collected from different parts, to inhabit Samaria. But the Almighty, to show to all nations that he had not delivered up these his people for want of power to defend, but solely on account of their transgressions, sent lions into the land to persecute these strangers. The Assyrian king, upon hearing this, sent them a priest to teach them the law of God; but neither after this did they depart wholly from their impiety, but in part only: for many of them returned to their idols, worshipping at the same time the true God. It was on this account that Christ preferred the Jews before them, saying, *that salvation is of the Jews*, with whom it was the chief principle to acknowledge the true God, and hold every denomination of idols in detestation; whereas, the Samaritans, by mixing the worship of the one with the other, plainly showed that they held the God of the universe in no greater esteem than their dumb idols. S. Chrys. ex S. Thoma.

VER. 23. *Now is the time approaching, when the true adorers shall adore the Father in spirit and in truth*, without being confined to any one temple or place; and chiefly in spirit, without such a multitude of sacrifices and ceremonies as even the Jews now practise. Such adorers God himself (who is a pure spirit) desires, of which they shall be taught by the Messiah. Wi.—Our Lord foretells her that sacrifices in both these temples should shortly cease, giving her these three instructions: 1. That the true sacrifice should be limited no longer to one spot or nation, but should be offered throughout all nations, according to that of Malachi (i. 11); 2. That the gross and carnal adoration by the flesh and blood of beasts not having in them grace, spirit, and life, should be taken away, and another













**T**here was a certain rich man, who was clothed in purple and fine linen, and feasted sumptuously every day. And there was a certain beggar, by name Lazarus, who lay at his gate, full of sores, desiring to be filled with the crumbs that fell from the rich man's table; and no one did give him; moreover, the dogs came and licked his sores.

Cath.







25 The woman saith to him: I know that the Messias cometh (who is called Christ): therefore when he is come, he will tell us all things.

26 Jesus saith to her: I am he, who am speaking with thee.

27 And immediately his disciples came: and they wondered that he talked with the woman. Yet no man said: What seekest thou, or why talkest thou with her?

28 The woman, therefore, left her water-pot, and went away into the city, and saith to those men:

29 Come, and see a man who hath told me all things that ever I did. Is not he the Christ?

30 Then they went out of the city, and came to him.

31 In the mean time the disciples prayed him, saying: Rabbi, eat.

32 But he said to them: I have food to eat which you know not of.

33 The disciples, therefore, said one to another: Hath any man brought him any thing to eat?

34 Jesus said to them: My food is to do the will of him that sent me, that I may perfect his work.

35 Do not you say, there are yet four months, and then the harvest cometh? Behold I say to you, lift up your eyes, and see the countries, \*for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit into everlasting life: that both he that soweth, and he that reapeth, may rejoice together.

37 For in this is the saying true: that it is one man that soweth, and it is another that reapeth.

38 I have sent you to reap that in which you did not labour: others have laboured, and you have entered into their labours.

39 Now of that city many of the Samaritans believed in him, for the word of the woman giving testimony: that he told me whatsoever I have done.

40 So when the Samaritans were come to him, they desired him that he would stay there. And he stayed there two days.

41 And many more believed in him, because of his own word.

\* Matt. ix. 37; Luke x. 2.—b Matt. xiii. 57; Mark vi. 4; Luke iv. 24.

rice succeed, which should be in itself invisible, Divine, and full of life, spirit, and grace; 3. That this sacrifice should be truth itself, whereof all former sacrifices were but shadows and figures. B.

VER. 25. *I know that the Messias cometh.* So that even the Samaritans, at that time, expected the coming of the great Messias. Wi.

VER. 27. *His disciples . . . wondered, &c.* They admired his humility, finding him discoursing with a poor woman, especially she being a Samaritan. Wi.

VER. 29. The Samaritans looked for the Messias, because they had the books of Moses, in which Jacob foretold the world's Redeemer: *The sceptre shall not depart from Juda, nor a leader from his thigh, until he come that is to be sent.* Gen. xlix. 10. And Moses himself foretold the same: *God will raise to us a prophet from amongst our brethren.* Deut. xviii. 15. S. Chrys. ex S. Thoma.

VER. 35. *For they are white already to harvest.* The great harvest of souls was approaching, when Christ was come to teach men the way to salvation, and was to send his apostles to convert all nations. They succeeded to the labours of the prophets, but with much greater advantages and success. And to this is applied that common saying, that *one soweth and another reapeth.* Wi.

VER. 42. *This is indeed the Saviour of the world.* These Samaritans then believed that Jesus was the true Messias, sent to redeem the world. Wi.

VER. 44. *For Jesus himself gave testimony, &c.* The connexion and reason given here by the word *for*, is obscure, when it is said *Jesus went into Galilee, and gave testimony that a prophet hath not honour in his own country.* One would think this should not be a reason for his going into Galilee, but rather why he should not go thither. S. Cyril,\* and also S. Chrys., distinguish different parts of Galilee: and say, that when *Jesus went into Galilee*, the meaning is, that he

42 And they said to the woman: We now believe, not for thy saying; for we ourselves have heard him, and know that this is indeed the Saviour of the world.

43 Now, after two days, he departed thence; and went into Galilee.

44 <sup>b</sup>For Jesus himself gave testimony that a prophet hath not honour in his own country.

45 <sup>c</sup>Then, when he was come into Galilee, the Galileans received him, having seen all the things he had done at Jerusalem on the festival day: for they also went to the festival day.

46 He came again, therefore, into Cana of Galilee, <sup>d</sup>where he made the water wine. And there was a certain ruler whose son was sick at Capharnaum.

47 He having heard that Jesus was come from Judea into Galilee, went to him, and prayed him to come down and heal his son; for he was at the point of death.

48 Then Jesus said to him: Unless you see signs and wonders, you believe not.

49 The ruler saith to him: Sir, come down before that my son die.

50 Jesus saith to him: Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way.

51 And as he was going down, his servants met him: and they brought word, saying: that his son lived.

52 He asked, therefore, of them the hour wherein he grew better. And they said to him: Yesterday, at the seventh hour, the fever left him.

53 The father, therefore, knew that it was at the same hour that Jesus said to him: Thy son liveth: and himself believed, and his whole house.

54 This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

## CHAP. V.

*Christ heals on the sabbath the man languishing thirty-eight years, his discourse upon this occasion.*

**A**FTER <sup>e</sup>these things there was a festival day of the Jews, and Jesus went up to Jerusalem.

2 Now there is at Jerusalem a pond, called *Probatice* which in Hebrew is named *Bethsaida*, having five porches

\* Matt. iv. 12; Mark i. 14; Luke iv. 14.—<sup>d</sup> Supra, ii. 9.—<sup>e</sup> A. D. 31.

would not at that time go to *Nazareth*, where he was bred, nor to *Capharnaum* where he had lived for a time, but went to *Cana*, and those other parts of Galilee; and that the word *for* only gives the reason of this, that he would not go to Nazareth or Capharnaum, because no prophet is honoured in his own country. Wi.

\* V. 44. S. Cyril, in Joan., p. 202. *Interjacentem Nazareth præterit, παρὰ τρέχει τὴν Ναζαρέθ διὰ τοῦ μέσου κειμένην.* S. Chrys. hom. 34, in Joan. tom. 6 p. 203, quare addidit, *quia, γὰρ, quod non in Capharnaum, sed in Galileam, et in Cana abiit.*

CHAP. V. VER. 1. Observe here the malice of the Pharisees; they were more hurt at the cure of the sick man, than at the violation of the sabbath. Therefore they ask not, Who healed you? but, as if they wished to keep that out of sight, Who told you to take up your bed? S. Chrys.—But he answers, The same who healed me: Why should I not receive orders from him from whom I have received my health? S. Aug.

VER. 2. *Now there is at Jerusalem a pond, called Probatice.\** Some translate, the *sheep-pond*. It is true the Greek word signifies something belonging to sheep. But because the ancient Latin interpreter thought fit to retain the Greek, *probatice*, and also because of the different expositions, I have not changed the word. Some think it was so called, as being near the gate called the *sheep-gate*: others, as being near the *sheep-market*: others, because the sheep that were brought to be sacrificed, were washed in it; or, at least, that the blood and entrails of sheep and beasts sacrificed, were thrown into it, or washed there. In the ordinary Greek copies we read thus: there is *at*, or *near*, the *Probatice*, a pond, &c.



3 In these lay a great multitude of sick, of blind, of lame, of withered, waiting for the moving of the water.

4 And an angel of the Lord went down at a certain time into the pond: and the water was moved: And he that went down first into the pond after the motion of the water, was made whole of whatsoever infirmity he lay under.

5 And there was a certain man there, that had been eight and thirty years under his infirmity.

6 Him when Jesus had seen lying, and knew that he had been now a long time, he saith to him: Wilt thou be made whole?

7 The infirm man answered him: Sir, I have no man when the water is troubled, to put me into the pond: for whilst I am coming, another goeth down before me.

8 Jesus saith to him: Arise, take up thy bed, and walk.

9 And immediately the man was made whole: and he took up his bed, and walked. And it was the sabbath that day.

10 The Jews, therefore, said to him that was cured: 'It is the sabbath, it is not lawful for thee to take up thy bed.

11 He answered them: He that made me whole, he said to me: Take up thy bed, and walk.

12 They asked him, therefore: Who is that man that said to thee: Take up thy bed, and walk?

\* Exod. xx. 11; Jer. xvii. 24.

*fish-pond.* In Hebrew it was called *Bethsaida*, a house for fishing: and in most Greek copies, *Bethchesda*, a house of mercy, (perhaps because of the cures done there,) having five porches, covered and arched, for the convenience of the infirm that laid there, waiting for the motion of the water. Wi.

VER. 4. *And an angel of the Lord.*† In many Greek copies is now wanting, of the Lord; but at least the ancient Fathers, and interpreters, expound it of a true angel, and of a miraculous cure: so that I cannot but wonder that so learned a man as Dr. Hammond should rather judge these cures to have been natural. By the angel, he would have us to understand a messenger sent from the temple, who was to stir up the blood, and the grosser and thicker parts from the bottom of the pond, and that these cures were made much after the same manner, as, in some cases, persons find a cure by being put into the belly of a beast newly opened. Into what extravagant interpretations are men of learning sometimes led by their private judgment! Wi.—The effect produced could not be natural, as only one was cured at each motion of the waters. The longing expectation of the suffering patients, is a mark of the persevering prayer with which poor sinners should solicit the cure of their spiritual infirmities. A.

VER. 5. *Infirmity.* The Greek, ἀσθένεια, signifies, in its radical interpretation, a loss of strength: in this place it seems to denote a confirmed palsy.

VER. 6. *Wilt thou be made whole?* No doubt but the poor man desired nothing more. Christ put this question, to raise him to a lively faith and hope. Wi.

VER. 8. *Arise, take up thy bed, and walk.* The man found himself healed at that very moment, and did as he was ordered, though it was the sabbath-day. The Jews blamed him for it: he told them that he who had healed him bad him do so. And who it was he knew not, till Jesus, finding him in the temple, said to him (ver. 14): *Sin no more, lest some worse thing happen to thee.* Upon this he went, not out of malice, but out of gratitude, and told the Jews that Jesus had cured him. Wi.

VER. 14. *Sin no more, &c.* By these words our Saviour shows, that his infirmity was sent in punishment of his sins. When our souls are covered with the leprosy of sin, we are frequently insensible of our misfortune; whereas, as soon as the body is attacked with sickness, though ever so inconsiderable, we are not to be pacified till the physician has been consulted, and some remedy applied to remove, if possible, the complaint. S. Chrys. hom. 37, in Joan.—Men are astonished that God, for so short a pleasure as is found in the perpetration of sin, should have decreed an everlasting punishment in the fire of hell; for they say, Shall I be punished for ever, for having indulged a sinful thought for a single moment? But their astonishment will cease, when they consider that punishments are not inflicted on sins in proportion to the length of time that was spent in the perpetration, but that they are proportioned to their malice. Now the malice of sin being infinite, aimed against the infinite majesty and infinite sanctity of God, the punishment, to be any ways commensurate, must be infinite. If, therefore, the sinner dies charged with the infinite debt of mortal sin unrepented of, as the time of mercy and repentance finishes with the present life, the sin must necessarily remain, God's hatred for sin must necessarily remain, and the punishment justly inflicted must necessarily continue. A.

VER. 17. *My Father worketh until now,† and I work.* The Jews looked

13 But he that was healed, knew not who it was. For Jesus went aside from the multitude that was standing in the place.

14 Afterwards Jesus findeth him in the temple, and saith to him: Behold, thou art made whole: sin no more, lest some worse thing happen to thee.

15 The man went his way, and told the Jews that it was Jesus that had made him whole.

16 Thereupon, the Jews persecuted Jesus, because he did these things on the sabbath.

17 But Jesus answered them: My Father worketh until now, and I work.

18 Hereupon, therefore, the Jews sought the more to kill him, because he did not only break the sabbath, but also said that God was his Father, making himself equal to God. Then Jesus answered, and said to them:

19 Amen, amen, I say unto you: the Son cannot do any thing of himself, but what he seeth the Father do: for what things soever he doth, these the Son also doth in like manner.

20 For the Father loveth the Son, and sheweth him all things which himself doth; and greater works than these will he show him, that you may wonder.

21 For as the Father raiseth up the dead, and giveth life: so the Son also giveth life to whom he will.

22 For neither doth the Father judge any man: but hath committed all judgment to the Son.

upon it of obligation to do nothing on the sabbath, because God is said to have rested the seventh day; on which account, the rest on the seventh day was commanded. Christ puts them in mind, that though it be said he rested the seventh day, (that is, produced no more new kinds of creatures,) yet that God may be said to work always, by preserving and continually governing the world: and I, saith he, do all things that he doth, I work with him, being one and the same in nature and substance with him: nay, even as man, I do nothing but what is conformable to his will; and so you need not fear that I break the sabbath. Wi.—If Christ had not been the natural Son of God, these words, which he says in excuse of his seeming breach of the sabbath, would rather have increased the strength of their accusation. For no governor, when accused of any crime, excuses himself by saying the king does the same. But as the Son is equal to the Father, his excuse is a true one. S. Chrysos. hom. 37, in Joan.

VER. 18. *That God was his Father, & making himself equal to God.* In diverse places of the Old Testament, God is called the Father of the Israelites, and they his children: but here, and on several other occasions, the Jews very well saw, that he called God his Father in a quite different sense from that in which he could be said to be their Father; that his words made him equal to God, and that he made himself God. See John x. 33; xix. 7; Luke xxii. 70, &c. And therefore S. Augustin says on this verse, (trac. 17, in Joan.,) Behold the Jews understand what the Arians do not. Wi.

VER. 19. *The Son cannot do any thing of himself,|| but what he seeth the Father do.* In like manner (ver. 30) Christ says, *I can do nothing of myself. As I hear, so I judge.* Again, (chap. viii. 28,) *I do nothing of myself; but as the Father hath taught me, I speak these things.* All these and the like expressions may be expounded, with Maldonat and Petavius, (l. 2, de Trin. c. 4,) of Christ, as man. But the ancient Fathers commonly allowed them to be understood of Christ as God, and as the true Son of God proceeding from him from all eternity; as when it is said, *the Son cannot do any thing of himself*, it is true, because the eternal Son is not of himself, but always proceeds from the Father. 2. Because the works of all the three Persons, by which all things are produced and preserved, are inseparable. 3. When it is said, that the Son doth nothing, but what he seeth the Father doing: that he heareth, as the Father hath taught him, or showed to him: these expressions bear not the same sense as when they are applied to men, or to an inferior or a scholar, who learns of his master, and follows him; but here, says S. Aug., to see, to hear, to be taught by the Father, is no more than to proceed from him, to do and produce by the same action, all that the Father doth and produceth. This is the general interpretation of the ancient Fathers: of S. Athan., S. Basil, S. Greg. Naz., S. Chrys., S. Cyril, S. Amb., S. Aug. Wi.

VER. 20. *Greater works than these will he (the Father) show him, &c.* These words may also, with Mald., be expounded of Christ, as he is man; but the ancient interpreters understand them of Christ, as he is God, in this sense, that the Father and the Son, or the Father by the Son, will show greater miracles hereafter done by Christ, that more persons may admire and believe. Wi.

VER. 21. *For as the Father . . . giveth life, so also the Son giveth life to whom he will;* where these words, *to give life to whom he will*, show the power of the Son and of the Father to be equal. Wi.

VER. 22. *Neither doth the Father judge any man.* It is certain that God is



23 That all men may honour the Son, as they honour the Father. He who honoureth not the Son, honoureth not the Father who hath sent him.

24 Amen, amen, I say unto you, he that heareth my word, and believeth him that sent me, hath everlasting life; and cometh not into judgment, but is passed from death to life.

25 Amen, amen, I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.

26 For as the Father hath life in himself; so he hath given to the Son also to have life in himself:

27 And he hath given him authority to execute judgment, because he is the Son of man.

28 Wonder not at this, for the hour cometh, wherein all that are in the graves shall hear the voice of the Son of God.

29 \*And they that have done good, shall come forth unto the resurrection of life: but they that have done evil, unto the resurrection of judgment.

30 I can do nothing of myself. As I hear, so I judge: and my judgment is just: because I seek not my own will, but the will of him that sent me.

31 If I bear witness of myself, my witness is not true.

32 †There is another that beareth witness of me: and I know that the witness which he witnesseth of me is true.

33 You sent to John: and he gave testimony to the truth.

34 But I received not testimony from man: but I say these things that you may be saved.

35 He was a burning and a shining lamp. And you were willing, for a time, to rejoice in his light.

\* Matt. xxv. 46.—† Matt. iii. 17; Supra, i. 15.—‡ Matt. iii. 17, and xvii. 5.—§ Deut. iv. 12.

the Judge of all, by divers places of the Holy Scriptures; and to judge, belongs both to the Father and to the Son, as they are the same God: so that when it is added, that *the Father hath given all judgment to the Son*,† this is meant of the exterior exercise of his judgment upon all mankind at the end of the world, inasmuch as Christ then will return, in his human body, to judge all men, even as man, in their bodies. Wi.

VER. 24. *Hath everlasting life.* That is, a title to an eternal inheritance of glory, by believing in the Father, and in the Son, and also in the Holy Ghost, as we are taught to believe at our baptism. Wi.

VER. 25. *The hour cometh . . . when the dead shall hear the voice of the Son of God.* Though some understand this of the rising of Lazarus; others of those that rose with Christ at his resurrection: yet by these words, *when the dead shall hear the voice of the Son of God*, seems rather to be signified the general resurrection at the end of the world; and though it be said, that *now is the hour*, this may be spoken of the last age of the world; and, as S. John says, (1 Ep. ii. 18,) *children, it is the last hour.* Wi.

VER. 29. *Unto the resurrection of judgment.* That is, condemnation. Ch.

VER. 30. *I can do nothing of myself, &c.* See ver. 19. S. Chrys. also takes notice, that it may be no less with truth said of the Father, that he can do nothing of himself, nor without his Son, nor both of them without the Holy Ghost; because both they, and their actions, are inseparable. Wi.

VER. 31. *If I bear witness of myself, &c.* Christ tells the Jews elsewhere, (chap. viii. 14,) that though he should bear witness of *himself*, it would be true. But the sense of the words in this place is, I could allow you, that if I only gave testimony of myself, you might seem to have some reason to except against my testimony; but now, besides my own words, you have had also the testimony of John the Baptist, who divers times witnessed that I am the Messiah, and the Son of God, come to take away the sins of the world. 2. You have had the testimony of my eternal Father, particularly at my baptism. 3. You have yet a greater testimony, by the works and miracles wrought before your eyes, and at the same time foretold by the prophets. 4. The prophets, and the Scriptures, which *you search*, or which I remit to you, to search them diligently, these also bear witness concerning me. Wi.

VER. 39. Or, *You search the Scriptures (scrutamini; ἱευνᾶτε.)* It is not a command for all to read the Scriptures; but a reproach to the Pharisees, that reading the Scriptures, as they did, and thinking to find everlasting life in them, they would not receive him to whom all those Scriptures gave testimony, and through whom alone they could have that true life. Ch.—This hope is the cause and motive which leads to this study; and eternal life is the end they propose to

36 But I have a greater testimony than that of John. For the works which the Father hath given me to perfect the works themselves, which I do, give testimony of me, that the Father hath sent me.

37 And the Father himself, who hath sent me, †hath given testimony of me: neither have you heard his voice at any time: ‡nor seen his shape.

38 And you have not his word abiding in you: for whom he hath sent, him you believe not.

39 Search the Scriptures, for you think in them to have life everlasting: and the same are they that give testimony of me:

40 And you will not come to me that you may have life.

41 I receive not glory from men.

42 But I know you, that you have not the love of God in you.

43 I am come in the name of my Father, and you receive me not: if another shall come in his own name, him you will receive.

44 How can you believe, who receive glory one from another: §and the glory which is from God alone, you do not seek?

45 Think not that I will accuse you to the Father. There is one that accuseth you, Moses, in whom you trust.

46 For if you did believe Moses, you would perhaps believe me also; ¶for he wrote of me.

47 But if you do not believe his writings: how will you believe my words?

## CHAP. VI.

*Christ feeds five thousand with five loaves: he walks upon the sea, and discourses of the bread of life.*

• 1 Cor. iv. 3.—† Gen. iii. 15, and xxii. 18, and xlix. 10; Deut. xviii. 15.

themselves in it. Hence, from the context and mode of argumentation made use of, the indicative, *you search*, instead of the imperative mood, *search ye*, is best supported. Catholics are most unjustly accused of depriving the faithful of the use of the Holy Scriptures.

VER. 40. *And you will not come to me.* Christ now gives them reasons why they do not receive him, and his doctrine, nor believe in him; because they are void of the love of God, full of self-love, envy, pride, seeking for praise and glory one from another. Hence you will not receive me, who come in the name of my Father, sent to redeem the world. But if another, such as false prophets, or even Antichrist himself, who will pretend to be the Messiah, come in his own name, him you will receive. Wi.

\* V. 2. Probatia piscina: some Greek copies, προβατική κολυμβήτρα. But in the common copies, ἐπὶ τῇ προβατικῇ κολυμβήτρῃ, e. propē piscinam, &c. Κολυμβήτρα signifies, lavacrum. See Legh's Crit. Sacra.

† V. 4. Angelus Domini. The word Κυρίου, Domini, is found in several of the best Greek MSS., though wanting in others. But that the cure was miraculous, see S. Chrys. ὁμ. λζ., p. 207, tom. 8. Ἀγγελος ἱατρικὴν ἐντρίκει δύναμιν S. Amb. l. de initiandis, c. 4. S. Aug., (trac. 17, in Joan.,) credas hoc Angelicā virtute fieri solere. S. Cyril on this place, Angeli descendentes de cælo piscinæ aquam turbabant.

‡ V. 17. Pater meus usque modo operatur, ἐργάζεται. See S. Chrys. ὁμ. λη. on these words. S. Cyr. l. 2, in Joan., c. 6. S. Aug. trac. 17, in Joan., &c.

§ V. 18. Patrem suum, or proprium suum patrem, τὸν πατέρα ἰδίον.

¶ V. 19. Non potest filius a se, &c. S. Chrys. ὁμ. λη., (t. 8, p. 222,) a seipso nihil facit, neque pater a seipso facit, οὐδὲ ὁ πατήρ ἀφ' ἑαυτοῦ τι ποιεῖν. See S. Cyril, l. 2, in Joan. S. Aug., trac. 17, in Joan., on the same texts. S. Athan. Orat. 2, cont. Arianos, tom. 2, p. 488. S. Greg. Naz., Orat. 36, 584, tom. 1, ed. Par. an. 1630. S. Amb., (tom. 2, in Psal. cxviii.,) Nihil a se facit filius; quia per unitatem operationis, nec filius sine patre facit, nec sine filio pater. S. Hilary, l. 7, de Trin. p. 927, ed. Ben. But S. Jerom., (tom. 4, part 2, p. 521, ed. Ben.,) Non possum facere a meipso, objiciebant Ariani; sed respondet Ecclesia, (x personā hominis hæc dici, &c. S. Jerom. does not mean that he had a human or creature person, as the Nestorians pretend; but that these words were spoken, or might be understood of Christ, inasmuch as his human nature was united to his Divine person.

¶ V. 22. Omne judicium dedit filio. S. Aug. expounds it, (trac. 21,) sed in judicium manifestum. Pater occultus erit judex, filius manifestus: et a manifesti ad judicium veniet.



**A**FTER this, \*Jesus went over the sea of Galilee, which is that of Tiberias :

2 And a great multitude followed him, because they saw the miracles which he did on them that were infirm.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 Now the Pasch, the festival day<sup>b</sup> of the Jews, was near at hand.

5 When Jesus, therefore, had lifted up his eyes, and seen that a very great multitude cometh to him, he said to Philip : Whence shall we buy bread, that these may eat ?

6 And this he said to try him : for he himself knew what he would do.

7 Philip answered him : Two hundred penny-worth of bread is not sufficient for them, that every one may take a little.

8 One of his disciples, Andrew, the brother of Simon Peter, saith to him :

9 There is a boy here that hath five barley loaves, and two fishes ; but what are these among so many ?

10 Then Jesus said : Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves : and when he had given thanks, he distributed to them that were sat down : In like manner also of the fishes, as much as they would.

12 And when they were filled, he said to his disciples : Gather up the fragments that remain, lest they be lost.

13 So they gathered them up, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten.

14 Then those men, when they had seen what a miracle Jesus had done, said : This is the prophet indeed, that is to come into the world.

15 When Jesus, therefore, perceived that they would come to take him by force, and make him king, he fled again into the mountain himself alone.

16 And when evening was come, his disciples went down to the sea.

17 And when they had entered into a ship, they went

over the sea to Capharnaum : and it was now dark, and Jesus was not come to them.

18 And the sea arose, by reason of a great wind blew.

19 So when they had rowed about five and twenty thirty furlongs, they see Jesus walking on the sea, drawing near to the ship, and they were afraid.

20 But he said to them : It is I : be not afraid.

21 They were willing, therefore, to take him into the ship : and presently the ship was at the land to which they were going.

22 The next day the multitude that stood on the other side of the sea saw that there was no other ship there but one, and that Jesus had not entered into the ship with his disciples, but that his disciples only had gone away :

23 But other ships came in from Tiberias, near to the place where they had eaten the bread, the Lord giving thanks.

24 When the people, therefore, saw that Jesus was not there, nor his disciples, they took shipping, and came to Capharnaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said to him : Rabbi, when camest thou hither ?

26 Jesus answered them, and said : Amen, amen, I say to you : you seek me, not because you have seen miracles, but because you did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that which endureth unto everlasting life, which the Son of man will give you. For him hath God the Father sealed.

28 They said, therefore, to him : What shall we do, that we may work the works of God ?

29 Jesus answered, and said to them : This is the work of God, that you believe in him whom he hath sent.

30 They said, therefore, to him : What sign then dost thou show that we may see, and may believe thee ? what dost thou work ?

31 Our fathers did eat manna in the desert, as it is written : 'He gave them bread from heaven to eat

\* Matt. xiv. 13 ; Mark vi. 32 ; Luke ix. 10.—<sup>b</sup> A. D. 32.—<sup>c</sup> Matt. xiv. 23 ; Mark vi. 46.—<sup>d</sup> Matt. iii. 17, and xvii. 5 ; Supra, i. 32.

<sup>e</sup> 1 John iii. 23.—<sup>f</sup> Exod. xvi. 14 ; Num. xi. 7 ; Psal. lxxviii. 24. Wisd. xvi. 20.

CHAP. VI. VER. 1. *Galilee.* S. John does not usually relate what is mentioned by the other evangelists, especially what happened in Galilee. If he does it on this occasion, it is purposely to introduce the subject of the heavenly bread, which begins ver. 37. He seems, moreover, to have had in view the description of the different passovers during Christ's public ministry. As he, therefore, remained in Galilee during the third passover, he relates pretty fully what passed during that time. We may also remark, that as the other three evangelists give, in the same terms, the institution of the blessed sacrament, S. John omits the institution, but gives in detail the repeated promises of Jesus Christ, relative to this grand mystery.

VER. 4. From the circumstance of the passover, the number that followed Jesus was greatly increased. V.

VER. 5. Our Lord first said, (Matt. xiv. 16,) *Give them to eat* ; but afterwards, accommodating himself to the weakness of his disciples, he says, *Whence shall we buy bread* ? So there is no contradiction.

VER. 10. The text in S. Matthew adds : *without counting the women and the children*, who might possibly amount to an equal number.

VER. 12. To make the miracle still more conspicuous to the multitude, Jesus Christ showed, that not only their present wants were supplied, but that there remained as much, or more, after they had all been filled, as there had been at first presented to Him.

VER. 14. *The Prophet indeed.* That is, the Messiah. Wi.

VER. 19. *Five and twenty or thirty furlongs.* About three or four miles.

VER. 21. In S. Matt. xiv. 26, and S. Mark vi. 51, we find that Jesus entered

into the boat. S. John does not deny it ; but he remarks a circumstance not noticed by the others : *The vessel was presently at the land.* V.

VER. 26. Christ did not return an express answer to their words, but he replied to their thoughts. For they seem to have put this question to him, that by flattering him, they might induce him to work another miracle, similar to the former ; but Christ answers them not to seek for their temporal prosperity, but for their eternal welfare. Maldon.

VER. 27. *For him hath God the Father sealed.* The sense seems to be, that Christ having wrought so many miracles in his Father's name, the Father himself hath thereby given testimony in his favour, and witnessed, as it were, under his seal, that Jesus is his true Son, whom he sent into the world. Wi.

VER. 30. *What sign then dost thou show ?* And foreseeing that he might, with great propriety, allege the recent miracle, they contrast it with what Moses performed in the desert. It is true, they say, you once fed 5,000 persons with five loaves ; but our fathers, to the number of 600,000, did eat, not for once, but during forty years, manna in the desert ; a species of food this infinitely superior to barley bread. V. See Num. i. 46.

VER. 31. S. Chrysostom observes, that the Jews still acknowledge Christ for God, since they entreat Christ not merely to ask his Father to give it them ; but, do thou thyself give it us.

VER. 32. *Moses gave you not bread from heaven ;* i. e. the manna was not given to your forefathers by Moses, but by God's goodness. Secondly, *Neither came it from heaven*, but from the clouds, or from the region of the air only. Thirdly, *It did not make them that eat it live for ever ;* but they that spiritually



32 Then Jesus said to them: Amen, amen, I say unto you: Moses gave you not bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is that which cometh down from heaven, and giveth life to the world.

34 Then they said to him: Lord, give us always this bread.

35 And Jesus said to them: I am the bread of life: he that cometh to me, shall not hunger: and he that believeth in me, shall never thirst.

36 But I said to you, that you also have seen me, and you believe not.

37 All that the Father giveth me, shall come to me: and him that cometh to me, I will not cast out:

38 Because I came down from heaven, not to do my own will, but the will of him that sent me.

39 Now this is the will of him that sent me, the Father: that all that he hath given me, I lose not thereof, but raise it up again at the last day.

40 And this is the will of my Father, who sent me: that every one who seeth the Son, and believeth in him, may have everlasting life, and I will raise him up at the last day.

41 The Jews then murmured at him, because he had said: I am the living bread which came down from heaven.

42 And they said: <sup>b</sup>Is not this Jesus the son of Joseph,

whose father and mother we know? How then saith he I came down from heaven?

43 Jesus, therefore, answered, and said to them: Murmur not among yourselves.

44 No man can come to me, except the Father, who hath sent me, draw him: and I will raise him up at the last day.

45 It is written in the prophets: <sup>c</sup>And they shall all be taught of God. Every one that hath heard of the Father and hath learned, cometh to me.

46 <sup>d</sup>Not that any man hath seen the Father, but he, who is of God, he hath seen the Father.

47 Amen, amen, I say unto you: He that believeth in me, hath everlasting life.

48 I am the bread of life.

49 <sup>e</sup>Your fathers did eat manna in the desert, and they died.

50 This is the bread descending down from heaven: that if any one eat of it, he may not die.

51 I am the living bread, which came down from heaven.

52 If any man eat of this bread, he shall live for ever: and the bread which I will give, is my flesh for the life of the world.

53 The Jews, therefore, debated among themselves, saying: How can this man give us his flesh to eat?

54 Then Jesus said to them: Amen, amen, I say to

<sup>a</sup> Eccli. xxiv. 29.—<sup>b</sup> Matt. xiii. 55; Mark vi. 3.

<sup>c</sup> Isa. liv. 13.—<sup>d</sup> Matt. xi. 27.—<sup>e</sup> Exod. xvi. 13.

eat me, the living bread; that is, believe in me, and keep my commandments, shall live for ever.—Ver. 37, 44, and 66. *No one can come to me, unless the Father draw him.\** These verses are commonly expounded of God's elect; who are not only called, but saved, by a particular mercy and providence of God. God is said to draw them to himself by special and effectual graces, yet without any force or necessity, without prejudice to the liberty of their free-will. A man, says S. Aug., is said to be drawn by his pleasures, and by what he loves. Wi.

VER. 36. You demand this bread; behold it is before you, and yet you eat it not. I am the bread; to believe in me is to eat me. You see me, but you believe not in me. S. Austin.—It is to this place that those words of S. Austin are to be referred: "Why do you prepare your teeth and belly? believe in me, and you have eaten me." Words which do not destroy the real presence, of which he is not speaking in this verse. Maldon. 35.

VER. 38. Christ does not say this as if he did not whatever he wished; but he recommends to us his humility.

VER. 41. *I am the living bread, which came down from heaven.* These Jews did not believe that Christ was the true and eternal Son of God, who came from heaven, and was made flesh, was made man. He speaks of this faith in him, when he calls himself the living bread, the mystical bread of life, that came to give life everlasting to all true and faithful believers. In this sense S. Augustin said, (Trac. 25, p. 489,) *Why dost thou prepare thy teeth and belly? only believe, and thou hast eaten:* but afterwards he passeth to his sacramental and real presence in the holy sacrament. Wi.

VER. 44. *Draw him.* Not by compulsion, nor by laying the free-will under any necessity, but by the strong and sweet motions of his heavenly grace. Ch.

VER. 48. Because the multitude still insisted in begging for their corporal nourishment, and remembering the food that was given to their fathers, Christ, to show that all were figures of the present spiritual food, answered, that he was the bread of life. Theophylact.—Here Jesus Christ proceeds to the second part of his discourse, in which he fully explains what that bread of life is, which he is about to bestow upon mankind in the mystery of the holy Eucharist. He declares then, in the first place, that he is the bread of eternal life, and mentions its several properties; and secondly, he applies to his own person, and to his own flesh, the idea of this bread, such as he has defined it.

VER. 51. Christ now no longer calls the belief in him, or the preaching of the gospel, the bread that he will give them; but he declares that it is his own flesh, and that flesh which shall be given for the life of the world. Calmet.—This bread Christ then gave, when he gave the mystery of his body and blood to his disciples. Ven. Bede.

VER. 52. *The bread which I will give, is my flesh for the life of the world.* In most Greek copies we read, *is my flesh which I will give for the life of the world.* Christ here promised what he afterwards instituted, and gave at his last supper. He promiseth to give his body and blood to be eaten: the same body (though the manner be different) which he would give on the cross for the redemption of the world. The Jews of Capharnaum were presently scandalized. *How (said they) can this man give us his flesh to eat?* But notwithstanding their murmuring, and the offence which his words had given, even to many of his

disciples, he was so far from revoking, or expounding what he had said of any figurative or metaphorical sense, that he confirmed the same truth in the clearest and strongest terms. *Amen, amen, I say to you, unless you eat, &c.* And, again, (ver. 56,) *For my flesh is meat indeed, and my blood is drink indeed.* I cannot omit taking notice of what S. Chrysostom and S. Cyril, in their commentaries on this place, have left us on these words, *How can this man do this?* These words, which call in question the almighty and incomprehensible power of God, would hinder them, says S. Chrysostom, from believing all other mysteries and miracles: they might as well have said, *How could he with five loaves feed five thousand men?* This question, *How can he do this?* is a question of infidels and unbelievers. S. Cyril says, that *How, or, How can he do this?* cannot, without folly, be applied to God. 2ndly, He calls it a question of blasphemy. 3rdly, *A Jewish word*, for which these Capharnaïtes deserved the severest punishments. 4thly, He confutes them by the saying of the prophet Isaias, (lv. 9,) that God's thoughts and ways are as much above those of men, as the heavens are above the earth. But if these Capharnaïtes, who knew not who Jesus was, were justly blamed for their incredulous, foolish, blasphemous, Jewish saying, *How can he give us his flesh to eat?* much more blameable are those Christians, who, against the words of the Scripture, against the unanimous consent and authority of all Christian Churches in all parts of the world, refuse to believe his real presence, and have nothing to say, but with the obstinate Capharnaïtes, *How can this be done?* Their answers are the same, or no better, when they tell us that the real presence contradicts their senses, their reason, that they know it to be false. We may also observe, with divers interpreters, that if Christians are not to believe that Jesus Christ is one and the same God with the eternal Father, and that he is truly and really present in the holy sacrament of the Eucharist, it will be hard to deny but that Christ himself led men into these errors, which is blasphemy. For it is evident, and past all dispute, that the Jews murmured, complained, and understood that Christ several times made himself God, and equal to the Father of all. 2ndly, When, in this chapter, he told them he would give them his flesh to eat &c., they were shocked to the highest degree: they cried out, *This could not be*, that these words and this speech was hard and harsh, and on this very account many that had been his disciples till that time, withdrew themselves from him, and left him and his doctrine. Was it not then at least high time to set his complaining hearers right, to prevent the blasphemous and idolatrous opinions of the following ages, nay, even of all Christian Churches, by telling his disciples at least, that he was only a nominal God, in a metaphorical and improper sense; that he spoke only of his body being present in a figurative and metaphorical sense in the holy Eucharist? If we are deceived, who was it that deceived us but Christ himself, who so often repeated the same points of our belief? His apostles must be esteemed no less guilty in doing and affirming the very same, both as to Christ's Divinity, and his real presence in the holy sacrament, as hereafter will appear. Wi.

VER. 53. Because the Jews said it was impossible to give them his flesh to eat; Christ answers them by telling them, that so far from being impossible, it is very necessary that they should eat it. "Unless you eat," &c. S. Chrys.

VER. 54. *Unless you eat . . . and drink, &c.* To receive both the body and blood of Christ, is a Divine precept, insinuated in this text: which the faithful



you : Unless you eat the flesh of the Son of man, and drink his blood, you shall not have life in you.

55 He that eateth my flesh, and drinketh my blood, hath everlasting life : and I will raise him up at the last day.

56 <sup>a</sup>For my flesh, is meat indeed : and my blood, is drink indeed :

57 He that eateth my flesh, and drinketh my blood, abideth in me, and I in him.

58 As the living Father hath sent me, and I live by the Father : so he that eateth me, the same also shall live by me.

59 This is the bread that came down from heaven. Not as your fathers did eat manna, and died. He that eateth this bread, shall live for ever.

60 These things he said, teaching in the synagogue, in Capharnaum.

61 Many, therefore, of his disciples hearing *it*, said : This saying is hard, and who can hear it ?

<sup>a</sup> 1 Cor. xi. 27.

false, though they receive but in one kind ; because in one kind they receive both body and blood, which cannot be separated from each other. Hence life eternal is here promised to the worthy receiving, though but in one kind : (ver. 52) *If any man eat of this bread he shall live for ever : and the bread which I will give, is my flesh for the life of the world :* (ver. 58) *He that eateth me, the same also shall live by me :* (ver. 59) *He that eateth this bread shall live for ever.* Ch.

VER. 61. If Christ had wished to say nothing else than that his disciples should be filled with his doctrine, that being his flesh and blood, it would not have been a hard saying ; neither would it have shocked the Jews. He had already said as much in the former part of his discourse : but he goes on in still stronger terms, notwithstanding their complaints ; and, as they were ignorant how he would fulfil his promise, they left him, (Calmet,) and followed the example of the other unbelieving Jews, as all future sectarists have, saying, *How can this be done ?*

VER. 62. If you cannot believe that I can give you my flesh to eat, now that I am living amongst you, how will you believe, that, after my ascension, I can give you to eat my glorified and immortal flesh, seated on the right hand of the majesty of God ? V.

VER. 63. *If then you shall see, &c.* Christ, by mentioning his ascension, by this instance of his power and Divinity, would confirm the truth of what he had before asserted ; at the same time correct their gross apprehension of eating his flesh, and drinking his blood, in a vulgar and carnal manner, by letting them know he should take his whole body living with him to heaven ; and consequently not suffer it to be, as they supposed, divided, mangled, and consumed upon earth. Ch.

VER. 64. *The flesh profiteth nothing.* Dead flesh, separated from the spirit, in the gross manner they supposed they were to eat his flesh, would profit nothing. Neither doth man's flesh, that is to say, man's natural and carnal apprehension, which refuses to be subject to the spirit and words of Christ, profit any thing. But it would be the height of blasphemy, to say the living flesh of Christ (which we receive in the blessed sacrament, with his spirit, that is, with his soul and Divinity) profiteth nothing. For if Christ's flesh had profited us nothing, he would never have taken flesh for us, nor died in the flesh for us.—*Are spirit and life.* By proposing to you a heavenly sacrament, in which you shall receive, in a wonderful manner, spirit, grace, and life in its very fountain. Ch.—*It is the spirit that quickeneth, or giveth life.* These words sufficiently correct the gross and carnal imagination of these Capharnaïtes, that he meant to give them his body and blood to eat in a visible and bloody manner ; as *flesh*, says S. Aug., *is sold in the market, and in the shambles ;*† but they do not imply a figurative or metaphorical presence only. The manner of Christ's presence is spiritual, and under the outward appearances of bread and wine ; but yet he is there truly and really present, by a change of the substance of bread and wine into the substance of his body and blood, which truly and really become our spiritual food, and are truly and really received in the holy sacrament.—*The flesh of itself profiteth nothing*, not even the flesh of our Saviour Christ, were it not united to the Divine person of Christ. But we must take care how we understand these words spoken by our Saviour : for it is certain, says S. Aug., that the *Word made flesh*, is the cause of all our happiness. Wi.—When I promise you life if you eat my flesh, I do not wish you to understand this of that gross and carnal manner, of cutting my members in pieces : such ideas are far from my mind : the flesh profiteth nothing. In the Scripture, the word *flesh* is often put for the carnal manner of understanding any thing. If you wish to enter into the spirit of my words, raise your hearts to a more elevated and spiritual way of understanding them. Calmet.

VER. 68. *Jesus said to the twelve : Will you also go away ?* He shows them, says S. Chrys., that he stood not in need of them, and so leaves them to their free choice. Wi.—Jesus Christ, remarking in the previous verse that the apostate disciples had left him, to walk no more with him, turning to the twelve, asks them, *Will you also go away ?* The twelve had heard all that passed ; they had seen the Jews strive amongst themselves, and the disciples murmur and leave their Master ; they understood what he said in the same literal sense ; it could, indeed, have no other meaning ; but when Jesus put the above question to them, leaving

62 But Jesus knowing in himself, that his disciples murmured at this, said to them : Doth this scandalize you ?

63 If then you shall see<sup>b</sup> the Son of man ascend up where he was before ?

64 It is the spirit that quickeneth : the flesh profiteth nothing : the words that I have spoken to you, are spirit and life.

65 But there are some of you that believe not. For Jesus knew from the beginning who they were that did not believe, and who he was that would betray him.

66 And he said : Therefore did I say to you, that no man can come to me, unless it be given him by my Father.

67 After this many of his disciples went back : and walked no more with him.

68 Then Jesus said to the twelve : Will you also go away ?

69 And Simon Peter answered him : Lord, to whom shall we go ? thou hast the words of eternal life.

<sup>b</sup> Supra, iii. 13.

them to their free choice, whether to follow him or to withdraw themselves, Simon Peter answered him, "Lord, to whom shall we go ? Thou hast the words of eternal life : " and therefore able to make good thy words, however hard and difficult they may appear to others.

VER. 69. *Simon Peter*, the chief or head of them, said in the name of the rest, *Lord, to whom shall we go ?* It is only from thee that we hope for salvation. *Thou hast the words of eternal life :* we have believed, and known, and remain in this belief, that *thou art the Christ, the Son of God.* Wi.

#### CONCLUDING REFLECTIONS ON THIS CHAPTER.

If we take into consideration all the circumstances of this chapter, it will be difficult to conceive how any persons can bring their mind to think that there is no connexion between this chapter and the institution of the blessed sacrament. The holy Fathers have unanimously understood these repeated promises of Christ with a reference to the institution. S. Cyprian, of the third age, quoting the promises of Christ, *the bread which I will give, is my flesh, for the life of the world*, deduces this conclusion : "Hence it is manifest, that they have this life, who approach his body, and receive the Eucharist." *Qui corpus ejus attingunt.* De Orat. Dom., p. 147. S. Hilary, of the fourth age, quoting Christ's words, says, "There is no place left to doubt of the truth of Christ's flesh and blood, de veritate carnis et sanguinis non relictus est ambigendi locus ; for now, by the profession of the Lord himself, and according to our belief, it is truly flesh and truly blood." De Trin. l. 8. p. 954-6. S. Basil, of the fourth century also, citing ver. 53 and 54 of this chapter, says, "About the things that God has spoken there should be no hesitation, nor doubt, but a firm persuasion that all is true and possible, though nature be against it : *Καν ἡ φύσις μαχίται.* Herein lies the struggle of faith." Reg. 8, Moral. t. 2, p. 240. Again the same saint says, "It is very profitable every day, to partake of the body and blood of Christ, *φάγειν τὸ σῶμα, καὶ πίνειν τὸ αἷμα τοῦ Κυρίου ἡμῶν, for he that eateth my flesh,*" &c. John vi. 55.—"We communicate four times in the week, on Sunday, Wednesday, Friday, and Saturday, and on other days if there be a commemoration of any saint." Ep. 92, t. 3, p. 186.—S. Ambrose, of the same age, says, "The manna in the desert was given in figure. You have known things more excellent. For light is preferable to the shadow ; truth to figure ; the body of Christ to the manna of heaven. But you may say, I see somewhat else : how do you assert that I shall receive the body of Christ ?" He gives this answer : "How much more powerful is the virtue of the Divine blessing, than that of nature ; because by the former nature itself is changed ! . . . If the blessing of men (he here instances Moses changing a rod into a serpent, and many other miraculous changes) was powerful enough, to change nature, what must we not say of the Divine consecration, when the very words of the Lord operate ? For that sacrament which you receive, is accomplished by the word of Christ. If the word of Elias could call down fire from heaven, shall not the word of Christ be able to change the outward elements ? . . . The word of Christ could draw out of nothing what was not, shall it not be able to change the things that are into that which they were not ? . . . Was the order of nature followed when Jesus was born of a Virgin ? Certainly not. Then why is the order to be looked for here ? It was the true flesh of Christ, which was crucified, which was buried ; and this is truly the sacrament of his flesh . . . Our Lord himself proclaims, *This is my body.*"—Not one of all the ancient Fathers has ever denied the real presence, not one of them all has ever said that the body of Jesus Christ is received in figure only.

\* V. 37. Nisi Pater traxerit eum. S. Aug. trac. 26, p. 495, noli te cogitare invitum trahi ; trahitur animus et amore.

— trahit sua quemque voluptas. Virg. Ecl. 2.

† V. 52. Quomodo potest hic, &c., πῶς δύναται οὗτος ; S. Chrys. hom. 45, in Joan. in the Greek, hom. 46, tom. 8, p. 272, ὅταν γὰρ ἡ ζήτησις τοῦ πῶς εἰσέλθῃ, συνέρχεται καὶ ἀπιστία. S. Cyril. l. 4, in Joan., p. 359, Illud quomodo stultè de Deo proferunt, τὸ πῶς ἀνοήτως ἐπὶ Θεῷ λέγουσιν.—Hoc loquendi genus



70 \*And we have believed, and have known that thou art the Christ, the Son of God.

71 Jesus answered them: Have not I chosen you twelve: and one of you is a devil?

72 Now he meant Judas Iscariot, the son of Simon: for this same was about to betray him, whereas he was one of the twelve.

## CHAP. VII.

*Christ goes up to the feast of the tabernacles: he teaches in the temple.*

**A**FTER these things Jesus walked in Galilee, for he would not walk in Judea: because the Jews sought to kill him.

2 Now the feast of the Jews, called of the <sup>b</sup>tabernacles, was at hand.

3 And his brethren said to him: Pass from hence, and go into Judea, that thy disciples also may see thy works which thou dost.

4 For there is no man that doth any thing in secret, and he himself seeketh to be known openly: If thou do these things, manifest thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said to them: My time is not yet come: but your time is always ready.

7 The world cannot hate you: but me it hateth: because I give testimony of it, that the works thereof are evil.

8 Go you up to this festival day, but I go not up to this festival day: because my time is not yet fulfilled.

9 When he had said these things, he himself staid in Galilee.

10 But after his brethren were gone up, then he also went up to the feast, not publicly, but as it were in private.

11 The Jews, therefore, sought him on the festival day, and said: Where is he?

12 And there was much murmuring among the multitude concerning him. For some said: He is a good man. And others said: No, but he seduceth the people.

13 Yet no man spoke openly of him, for fear of the Jews.

\* Matt. xvi. 16: Mark viii. 29: Luke ix. 20.—<sup>b</sup> Lev. xxiii. 34.—<sup>c</sup> Exod. xxiv. 3.

ὅτι σκατὴν βλασφημίαν, δυσφημίας ἀπάσης.—Judaicum verbum, τὸ πῶς Ἰουδαίων ῥήμα. He takes notice how much the nature and power of God is above human capacity—he shows it by examples, and then concludes, (p. 360,) De quibus miraculis a tuum illud quomodo subinde inferas, omni planè Scripturæ Divinæ fidem derogabis, ὅλη παντελῶς ἀπειθήσεις θεία γραφή.

† V. 64. S. Aug. 27, p. 503, carnem quippe intellexerunt, quomodo in cadavere dilaniatur, aut in macello venditur.

§ Ibid. S. Aug. ibid., caro non prodest quicquam, sed caro sola . . . nam si caro nihil prodesset, verbum caro non fieret.

CHAP. VII. VER. 2. This was the festival of Tabernacles, on which the Jews made tents, in imitation of those which were their habitations during their sojournment in the wilderness, of forty years. See Lev. xxiii. 34.

VER. 3. These brethren of Christ were the relatives of the blessed Virgin, not her children. S. Austin, ut supra.

VER. 5. Neither did his brethren believe in him: by his brethren here, we are to understand his kindred, his townsmen, or countrymen, at or about Nazareth. Wi.

VER. 8. Go you up to this festival day, which lasted eight days.—I go not with you, nor to be there at the first day, nor in that public manner as you desire. But when the feast was half over, about the fourth day, Jesus went thither in a private manner, yet so that, when he arrived, he spoke publicly in the temple. Wi.

VER. 10. But why does he ascend to the festival day, when he said he would not? He did not say, I will not ascend, but only, I do not ascend; that is, in your company. S. Chrys. hom. 47, in Joan.—Or, I do not go up to this festival, viz. the first or second day of the feast, which lasted eight days, and to which you wish me to ascend: but he went afterwards, when the first part of the festival was over. S. Austin, tract. 28, in Joan.

14 Now about the midst of the feast, Jesus went up into the temple, and taught.

15 And the Jews wondered, saying: How doth this man know letters, having never learned?

16 Jesus answered them, and said: My doctrine is not mine, but of him that sent me.

17 If any man will do the will of him: he shall know of the doctrine, whether it be from God, or whether I speak from myself.

18 He that speaketh from himself, seeketh his own glory: but he that seeketh the glory of him that sent him, he is true, and there is no injustice in him:

19 \*Did not Moses give you the law: and none of you keepeth the law?

20 \*Why seek you to kill me? The multitude answered, and said: Thou hast a devil: who seeketh to kill thee?

21 Jesus answered, and said to them: One work I have done: and you all wonder:

22 Therefore\* Moses gave you circumcision: (not because it is of Moses, but of the fathers:) and on the sabbath-day you circumcise a man.

23 If a man receive circumcision on the sabbath-day, that the law of Moses may not be broken: are you angry at me because I have healed the whole man on the sabbath-day?

24 \*Judge not according to the appearance, but judge a just judgment.

25 Then some of Jerusalem said: Is not this he whom they seek to kill?

26 And behold he speaketh openly, and they say nothing to him. Have the rulers known indeed that this is the Christ?

27 But we know this man whence he is: but when the Christ cometh, no man knoweth whence he is.

28 Jesus, therefore, cried out in the temple, teaching and saying: You both know me, and you know whence I am: and I am not come of myself: but he that sent me is true, whom you know not.

\* Supra, v. 18.—\* Lev. xii. 3.—† Gen. xvii. 10.—‡ Deut. 1. 16.

VER. 15. Whilst the Jews proceeded no further than to admire the wisdom of our Saviour, when they could easily have seen that what he taught he knew by the power of God, Christ himself reveals to them the source of his wisdom, saying, My doctrine is not mine, but of him that sent me. S. Chrys. hom. 48, in Joan.

VER. 16. My doctrine is not mine; i. e. not mine only, but also of the Father from whom I proceed, and with whom I am always. Wi.

VER. 18. He is true: seeketh truth, and not his own glory. Wi.

VER. 19. The law of Moses prescribes that you shall not kill, but this law you transgress; for why do you seek to kill me? You yourselves are transgressors of the law, and therefore no ways proper persons to judge me for transgressing it. S. Chrys. hom. 48, in Joan.

VER. 20. Thou hast a devil: art possessed with a devil, mad, &c. Wi.

VER. 21. One work I have done. He means by healing the man at the pond who had been ill thirty-eight years. Wi.

VER. 26. Have the rulers, &c., the chief priests, elders, and all the members of the great sanhedrim. Wi.

VER. 27. We know this man whence he is. They looked upon him as no more than a man, and they thought they knew his father to be S. Joseph; they knew his Mother and kindred.—But when the Christ cometh, no man knoweth whence he is. Thus said some of the people; but, doubtless, the more learned knew Christ was to be born at Bethlehem. Wi.—The Jews had imbibed the opinion of the secrecy of the origin of Christ from the prophet Isaiah, chap. liii. Who shall relate his generation? But they likewise were acquainted with many other texts of Scripture relative to the Messiah, which plainly point out the place of his birth, viz. Bethlehem, and also the place of his residence, when it is said, He shall be called a Nazarene. S. Austin, tract. 31, in Joan.

VER. 28. You both know me; i. e. you know me as man, and where I have been educated.—But he that sent me, from whom I proceeded, and who sent



29 I know him: because I am from him, and he hath sent me.

30 They sought, therefore, to apprehend him: but no man laid hands on him, because his hour was not yet come.

31 But of the people many believed in him, and said: When the Christ cometh, shall he do more miracles than these which this man doth?

32 The Pharisees heard the people murmuring these things concerning him: and the rulers and Pharisees sent ministers to apprehend him.

33 Jesus, therefore, said to them: Yet a little while I am with you: and I go to him that sent me.

34 \*You shall seek me, and shall not find me: and where I am, you cannot come.

35 The Jews, therefore, said among themselves: Whither will he go, that we shall not find him? will he go to the dispersed among the Gentiles, and teach the Gentiles?

36 What is this saying that he hath said: You shall seek me, and shall not find me: and where I am, you cannot come?

37 Now on the last <sup>b</sup>great day of the festivity, Jesus stood and cried out, saying: If any man thirst, let him come to me, and drink.

38 <sup>c</sup>He that believeth in me, as the Scripture saith, out of his belly shall flow rivers of living water.

39 Now this he said of the Spirit which they should receive who believed in him: for as yet the Spirit was not given, because Jesus was not yet glorified.

40 Of that multitude, therefore, when they had heard these words of his, some said: This is the prophet indeed.

41 Others said: This is the Christ. But some said: Doth the Christ come out of Galilee?

42 <sup>d</sup>Doth not the Scripture say: That Christ cometh of the seed of David, and out of Bethlehem, the town where David was?

43 So there arose a dissension among the people because of him.

44 And some of them would have apprehended him: but no man laid hands upon him.

45 So the ministers came to the chief priests and the

Pharisees. And they said to them: Why have you not brought him?

46 The ministers answered: Never did man speak like this man.

47 Then the Pharisees answered them: Are you also seduced?

48 Hath any one of the rulers believed in him, or of the Pharisees?

49 But this multitude, that knoweth not the law, are accursed.

50 Nicodemus said to them, <sup>e</sup>he that came to him by night, who was one of them:

51 Doth our law judge any man, unless it first hear him, <sup>f</sup>and know what he doth?

52 They answered, and said to him: Art thou also a Galilean? Search the Scriptures, and see that out of Galilee a prophet riseth not.

53 And every man returned to his own house.

## CHAP. VIII.

*The woman taken in adultery. Christ justifies his doctrine.*

AND Jesus went to Mount Olivet.

2 And early in the morning he came again into the temple, and all the people came to him, and sitting he taught them.

3 And the Scribes and Pharisees bring to him a woman taken in adultery: and they set her in the midst,

4 And said to him: Master, this woman was even now taken in adultery.

5 <sup>g</sup>Now Moses in the law commanded us to stone such a one. But what sayest thou?

6 And this they said, tempting him, that they might accuse him. But Jesus, stooping down, wrote with his finger on the ground.

7 And when they continued asking him, he lifted up himself, and said to them: <sup>h</sup>He that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 But they hearing *this*, went out one by one, beginning from the eldest: and Jesus alone remained, and the woman standing in the midst.

10 Then Jesus lifting up himself, said to her: Woman,

Matt. ii. 6.—<sup>a</sup> Supra, iii. 2.—<sup>f</sup> Deut. xvii. 8, and xix. 15.—<sup>g</sup> Lev. xx. 10.—<sup>h</sup> Deut. xvii. 7.

me into this world to be its Redeemer, *you know not*; because you know not, that he was always, and from all eternity, my eternal Father, and I his eternal Son. Wi.

VER. 32. *The Pharisees* understood well enough that his words signified he was their Messiah, and the true Son of God. And they sent some servants to seize him, and bring him to them. Wi.

VER. 33. *Yet a little while I am with you*: and then *I go*, and return to him that sent me, with whom I am always; but as man, I shall leave the world. Wi.

VER. 34. *And shall not find me*. Some understand it, you shall wish me conversing with you, as at present, healing diseases, &c., but as I shall suffer death shortly, you shall not find me. Others expound it, you shall seek for your Messias, but not owning *me*, who am truly he, you shall not find your Messias; and *you cannot come to me* in my kingdom of glory, because you will not believe in me. Wi.

VER. 35. *Will he go to the dispersed among the Gentiles*, or to the dispersed Gentiles, and Jews among them, to preach to them? Wi.

VER. 38. *Out of his belly shall flow rivers of living water*. By this living water, are signified the gifts of the Holy Ghost, which were promised to the faithful. Wi.

VER. 39. *As yet the Spirit was not given*, in that particular and extraordinary manner, because Jesus was not yet glorified by his ascension and the coming of the Holy Ghost. Wi.—The Holy Ghost is still received, but none speak with tongues; because the Church herself, being spread over the whole earth, speaks the languages of all. Idem. tract. 32, in S. Joan.—The primitive Christians of Corinth consulted S. Paul on the subject of these spiritual gifts or graces, fre-

quently communicated in the sacraments of baptism and confirmation. In his Epistle, addressed to them, (chap. xii.,) he explains those gifts, and complains that some among the Corinthians made not a right use of these gifts; especially those who had the *gift of tongues*, and made use of it rather through vanity, than for the profit of others. In ver. ult., *ibid.*, he adds: *But be zealous for the better gifts. And I show to you a yet more excellent way.* And in the 13th chapter he describes the excellence, the characters of *charity*, which he extols far above all other gifts. A.

VER. 49. *But this multitude . . . are accursed*; i. e. falls under the curses of the law, by being seduced and led away by false preachers. Wi.

VER. 52. They say to Nicodemus, *Art thou also a Galilean*, who defends this Galilean, whereas no prophet, nor especially the Messias, comes from Galilee? W.

CHAP. VIII. VER. 1, &c.\* The last verse of the foregoing chapter, and the eleven verses that follow in this, are not found in the greater part of our present Greek copies, yet they are in some MSS., and so are retained in the Prot. translation. We read nothing of them in the commentaries of S. Chrys., or S. Cyril; but S. Jerom. (l. 2, cont. Pelag. tom. 4, part 2, p. 521, ed. Ben.) says they were found in many both Lat. and Gr. copies. S. Amb. (Ep. 52) says this passage, of the woman taken in adultery, was always famous in the Church. S. Aug. expounds them, tract. 33, in Joan, &c. Wi.

VER. 6. *Wrote with his finger*, as one that was musing about something else. Wi.

VER. 9. *Went out one by one*,† confounded, and, as it is in the ordinary Greek copies, convicted by their own conscience. Wi.













**A** certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him, went away leaving him half dead.

And it happened that a certain priest went down the same way, and seeing him, he passed by.

But a certain Samaritan being on his journey, came near him; and seeing him, was moved with compassion.

Cath.







where are they that accused thee? Hath no man condemned thee?

11 And she said: No man, Lord. And Jesus said: Neither will I condemn thee. Go, and now sin no more.

12 And again Jesus spoke to them, saying: "I am the light of the world: he that followeth me, walketh not in darkness, but shall have the light of life.

13 The Pharisees, therefore, said to him: Thou givest testimony of thyself: thy testimony is not true.

14 Jesus answered, and said to them: Although I give testimony of myself, my testimony is true: for I know whence I came and whither I go: but you know not whence I come, or whither I go.

15 You judge according to the flesh: I judge not any man:

16 And if I do judge, my judgment is true, because I am not alone: but I and he that sent me, the Father.

17 And in your law it is written, <sup>b</sup>that the testimony of two men is true.

18 I am one that give testimony of myself; and the Father that sent me, giveth testimony of me.

19 They said, therefore, to him: Where is thy Father? Jesus answered: Neither me do you know, nor my Father: if you did know me, you would know my Father also.

20 These words Jesus spoke in the treasury, teaching in the temple: and no man laid hands on him, because his hour was not yet come.

21 Then Jesus said to them again: I go my way, and you shall seek me, and you shall die in your sin. Whither I go, you cannot come.

22 The Jews, therefore, said: Will he kill himself, because he said: Whither I go, you cannot come?

23 And he said to them: You are from beneath, I am

from above. You are of this world, I am not of this world.

24 Therefore, I said to you, that you shall die in your sins: for if you believe not that I am he, you shall die in your sin.

25 They said, therefore, to him: Who art thou? Jesus said to them: The beginning, who also speak to you.

26 I have many things to speak, and to judge of you. But he that sent me is <sup>c</sup>true: and the things I have heard from him, the same I speak in the world.

27 Now they did not know that he said God was his Father.

28 Jesus, therefore, said to them: When you shall have lifted up the Son of man, then shall you know that I am he, and that I do nothing of myself; but as the Father hath taught me, I speak these things:

29 And he that sent me is with me, and he hath not left me alone: for I do always the things that please him.

30 When he spoke these things, many believed in him.

31 Then Jesus said to those Jews that believed him: If you continue in my word, you shall be my disciples indeed:

32 And you shall know the truth, and the truth shall make you free.

33 They answered him: We are the seed of Abraham, and we have never been slaves to any man: how sayest thou, You shall be free?

34 Jesus answered them: Amen, amen, I say unto you: "that whosoever committeth sin, is the servant of sin.

35 Now the servant abideth not in the house for ever: but the son abideth for ever.

36 If, therefore, the Son shall make you free, you shall be free indeed.

37 I know that you are the children of Abraham: but

<sup>a</sup> John i. 3.—<sup>b</sup> Deut. xvii. 6, and xix. 15; Matt. xviii. 16; 2 Cor. xiii. 1; Heb. x. 28.

<sup>c</sup> Rom. iii. 4.—<sup>d</sup> Rom. vi. 15, and 16; 2 Pet. ii. 19.

VER. 11. Hence we may see how impious is the doctrine of those who say that God is the author of sin. Christ did not say to the woman, I do not condemn thy sin; or, Go and live now as thou pleasest, I will free thee from all punishment due to any sin thou shalt commit: but he only said, *Go, and from henceforth sin no more*: thus preserving his amiable virtue of clemency, and still not encouraging vice. S. Aug.

VER. 16. *I am not alone*. Christ does not here say that he is the Father and he is the Son, he only says that he is not alone, but that the Father is with him, plainly distinguishing the two Persons. The Father is truly the Father, and the Son truly the Son, not one elder or greater than the other, but both entirely equal in all perfections. One in substance, co-eternal, and of one perfect equality. S. Aug.

VER. 19. *Where is thy Father?* They knew well enough by other discourses, that he had called and declared God to be his Father; but they had a mind to make him own it again, that they might accuse him as guilty of blasphemy.—*Neither me do you know, nor my Father*: you will not own me to have been always his Son, nor him to have been always my Father, but *did you know me* to be his Son, always proceeding from him, *you would know my Father also*, and know him as my Father from all eternity. Wi.—Here might the Arians, and all who maintain that Christ is a mere creature, blush; for if he were a creature, how can any one who knows him likewise know God? Therefore is Christ consubstantial to the Father, for he who knows the Son knows the Father also. Theophyl.

VER. 21. *I go my way, and you shall seek me, &c.* See the foregoing chapter, ver. 34. Wi.

VER. 23. *I am not of this world*: he speaks of his Divine person, as the words evidently show. Wi.

VER. 25. *Who art thou? Jesus said to them: The beginning,† who also speak to you.* This text and the construction of it is obscure, both in the Latin and in the Greek. S. Aug., and some of the Latin Fathers, expound it in this manner: *I am the beginning* of all things, who now being made man, speak to you. But this does not seem the construction, if we consult the Greek text (where *the beginning* is not in the nominative, but in the accusative case); and therefore S. Aug. having considered more attentively the Greek, thinks that something must be understood, as *believe me to be the beginning*: he looks upon this

to be the sense and the construction, as being connected with what was said two verses before; to wit, *if you believe not that I am he*, the true Messiah, *you shall die in your sins*. "That they might," says S. Aug., (tract. 38, num. 11, p. 560,) "know what they were to believe," he made them this answer, as if he had said, Believe me to be the beginning, the cause, and author of all things, who am now become man, and speak to you. Other later interpreters are of opinion that *the beginning* is here a Grecism, and signifies the same as *at first*, or from the beginning. The sense, therefore, and construction may be, I am, what I said and told you at first, and from the beginning; that is, I am your Messiah, the true Son of God, sent into the world, &c. Wi.—The Pharisees, indignant at the liberty with which Jesus spoke to them, demand of him in rage, Who art thou, to speak to us in this imperious manner, to say that we shall die in our sins? Jesus answered them, that he was the *Beginning*, Author, Creator, and Ruler of all things. This is the more orthodox and more becoming interpretation. Calmet.

VER. 28. *When you shall have lifted up, &c.* That is, have put me to the death of the cross (see John iii. 14, and xii. 32); *you*, that is, many of you, *shall know*, and believe in me, as your Messiah. Wi.

VER. 31. If you persevere in the true faith, and in the observance of my words, you shall be my disciples indeed. It is not sufficient to believe; you must likewise do what my words command you to do: nor will it be sufficient to have the true faith for a time; you must persevere in that faith to the end. S. Aug., Ven. Bede, S. Chrys., Theophyl., Euthym., &c.—Faith alone without perseverance, or abiding in God's commandments, will not suffice. B.

VER. 35. *Now the servant abideth not in the house for ever*, nor has a right to live in that manner as a son and a child of the family has to live in his father's house. A slave or servant, though he live ever so long in his master's house, his condition is quite different from that of a son of the family: and thus Christ puts them in mind, that though they be of the race of Abraham, and in that sense can pretend to be his children, yet having made themselves slaves to sin, and remaining in that sin, by which they refuse to believe in him, their Messiah, they are not the spiritual children of Abraham, nor can inherit the promises made to Abraham, till, by the grace of Christ, they believe in him, and become his adoptive children. Wi.

VER. 36. Man never was without free-will; but, having the grace of Christ,



you seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father: and you do the things that you have seen with your father

39 They answered, and said to him: Abraham is our Father. Jesus saith to them: If you be the children of Abraham, do the works of Abraham.

40 But now you seek to kill me, a man who have spoken the truth to you, which I have heard from God: this Abraham did not.

41 You do the deeds of your father. They said then to him: We are not born of fornication: we have one Father, God.

42 But Jesus said to them: If God were your Father, verily you would love me. For I proceeded and came from God: for I came not of myself, but he sent me.

43 Why do you not know my speech? Because you cannot hear my word.

44 \*You are of your father, the devil, and the desires of your father you will do. He was a murderer from the beginning, and he abode not in the truth: because truth is not in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof.

45 But if I say the truth, you believe me not.

46 Which of you shall convince me of sin? If I say the truth to you, why do you not believe me?

47 \*He that is of God, heareth the words of God. Therefore, you hear them not, because you are not of God.

48 The Jews, therefore, answered, and said to him: Do we not say well that thou art a Samaritan, and hast a devil?

49 Jesus answered: I have not a devil: but I honour my Father, and you have dishonoured me.

50 But I seek not my own glory: there is one that seeketh and judgeth.

\* 1 John iii. 8.

his will is truly made free from the servitude of sin. S. Austin, tract. 41, in Joan.

VER. 38. *The things that you have seen with your father.* That is, you follow the suggestions of the devil, whom, (ver. 44,) in plain terms, he calls their father. Wi.

VER. 41. *We are not born of fornication; we have one Father, God.* These Jews perceived that Christ had hinted that they were not the true and faithful sons of Abraham; and therefore they replied in this manner. But Christ answered, *If God was your Father, if you were his dutiful children, you would also believe in me, and love me: for I have proceeded from him, and am come from him, his true Son: and now sent into the world by him. But you cannot hear my word, because you will not, by your own wilful obstinate blindness.* Wi.

VER. 44. *You are of your father, the devil, and have made yourselves his slaves.—He was a murderer from the beginning of the world, having brought both a corporal and a spiritual death by sin, upon all mankind.—He abode not in the truth, in the ways of truth and obedience to God.—He is a liar, and the father thereof; that is, the father of lies. I speak truth, being truth itself.* Wi.

VER. 51. *He shall not see death, he shall not die, for ever.* That is, he shall not incur an eternal death, as they who die in sin: but they understood his words of the death of the body. Wi.

VER. 56. *Abraham, your father, rejoiced that he might see my day, my entrance into this world, my incarnation, my birth, my manifestation in Israel, my death and passion.* S. Ireneus, Origen, S. Cyril, &c.—He waited with impatience for the deliverance of the whole world.—*He saw it, and was glad.* He saw it in spirit, for God revealed it to him. He saw it approaching in the birth of his son Isaac, and in the miraculous deliverance of his dear son, when he was commanded to offer him in sacrifice to the Lord. The vivacity of his faith made him, as it were, present at the time of my birth, though then so far off. S. Chrys. Leont. Theophyl. Euth.

VER. 58. *Before Abraham was made, I am.* Christ here speaks of his eternal existence as God. S. Aug. shows this by these very words. *I am.* He does

51 Amen, amen, I say to you: if any man keep my word, he shall not see death for ever.

52 The Jews, therefore, said: Now we know that thou hast a devil. Abraham is dead, and the prophets: and thou sayest: If any man keep my word, he shall not taste death for ever.

53 Art thou greater than our father, Abraham, who is dead? and the prophets are dead. Whom dost thou make thyself?

54 Jesus answered: If I glorify myself, my glory is nothing: it is my Father that glorifieth me, of whom you say that he is your God.

55 And you have not known him: but I know him: And if I should say that I know him not, I should be like to you, a liar. But I know him, and keep his word.

56 Abraham, your father, rejoiced that he might see my day: he saw it, and was glad.

57 The Jews then said to him: Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said to them: Amen, amen, I say to you, before Abraham was made, I am.

59 Then they took up stones to cast at him: but Jesus hid himself, and went out of the temple.

## CHAP. IX.

*He gives sight to the man born blind.*

AND Jesus passing by, saw a man that was blind from his birth:

2 And his disciples asked him: Rabbi, who hath sinned, this man, or his parents, that he should be born blind?

3 Jesus answered: Neither hath this man sinned, nor his parents, but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, whilst it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

3 When he had said these things, he spat on the ground,

b 1 John iv. 6.

not say, *before Abraham was made, I was made*: because, as the Son of God, he never was made: but *I am*, which shows his eternal Divine nature. Wi.

\* V. 1. In multis Latinis et Græcis codicibus invenitur. S. Hierom. See the Greek edition of the New Testament, at Amsterdam, ex officina Westeniiana, an. 1711, in notis Criticis in fine, p. 17.

† V. 9. Από τῆς συνειδήσεως ἐλεγχόμενοι.

‡ V. 25. Principium qui et loquor vobis. S. Aug. reads, quia loquor vobis, as we find in some Greek MSS., and in S. Cyr., p. 511. In the common copies we read, τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν. And as τὴν ἀρχὴν is in the accusative case, so we may take principium; and to be taken adverbially, to signify the same as primum, à principio, imprimis. Maldonat. is of the same opinion, as well as many others, and brings examples to show that τὴν ἀρχὴν (i. e. κατὰ τὴν ἀρχὴν) is often taken for primum: and so the sense will be, *I am what I told you from the beginning*, i. e. the Messiah, and this I now tell you again. We may also take notice, that the Greek construction is hard to be accounted for, τὴν ἀρχὴν ὅτι, not ὅς, qui, nor ἥ, to agree with ἀρχή.

§ V. 58. Abraham fieret, ego sum; πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμι. S. Aug. (tract. 43, in Joan. num. 17, p. 588,) intellige, *fieret* ad creaturam, *sum* vero pertinere ad divinam substantiam: non dixit, antequam Abraham esset, ego eram, ... neque dixit, ego factus sum ... agnoscite creatorem, discernite creaturam.

CHAP. IX. VER. 2. When Christ healed the paralytic, he dismissed him with this injunction: *Behold thou art made whole; now sin no more.* From this the disciples concluded, that his infirmity was sent him in punishment of former sins. When, therefore, they saw this man afflicted with blindness, they inquired of their Divine Master, whether it was on account of his or his parents' sin. S. John Chrys. hom. 55, in Joan.

VER. 4. *Whilst it is day.* That is, during all the time of this mortal life; *the night comes*, that is, death. Wi.—He speaks of that night of which mention is made in S. Matt. xxii. *Cast him into exterior darkness.* S. Chrys. as above.



and made clay of the spittle, and spread the clay upon his eyes;

7 And said to him: Go, wash in the pool of Siloe, (which is interpreted, Sent). He went, therefore, and washed, and he came seeing.

8 The neighbours, therefore, and they who had seen him before that he was a beggar, said: Is not this he that sat, and begged? Some said: This is he.

9 And others, No: but he is like him. But he said: I am he.

10 They said, therefore, to him: How were thy eyes opened?

11 He answered: That man who is called Jesus, made clay: and anointed my eyes, and said to me: Go to the pool of Siloe, and wash. And I went, I washed, and I see.

12 And they said to him: Where is he? He saith: I know not.

13 They bring him that had been blind, to the Pharisees.

14 Now it was the sabbath, when Jesus made the clay, and opened his eyes.

15 Again, therefore, the Pharisees asked him how he had received his sight. But he said to them: He put clay upon my eyes, and I washed, and I see.

16 Some, therefore, of the Pharisees said: This man is not of God, who keepeth not the sabbath. But others said: How can a man that is a sinner do such miracles? And there was a division among them.

17 They say, therefore, to the blind man again: What sayest thou of him that hath opened thy eyes? And he said: He is a prophet.

18 The Jews then did not believe concerning him, that he had been blind and had received his sight, until they called the parents of him that had received his sight:

19 And asked them, saying: Is this your son, who you say was born blind? How then doth he now see?

20 His parents answered them, and said: We know that this is our son, and that he was born blind:

21 But how he now seeth, we know not: or who hath opened his eyes, we know not: ask himself: he is of age let him speak for himself.

22 These things his parents said, because they feared the Jews: for the Jews had already agreed among them-

selves, that if any man should confess him to be Christ, he should be put out of the synagogue.

23 Therefore did his parents say: He is of age; ask himself.

24 They, therefore, called the man again that had been blind, and said to him: Give glory to God. We know that this man is a sinner.

25 He said then to them: If he be a sinner, I know not: one thing I know, that whereas I was blind, now I see.

26 Then they said to him: What did he to thee? how did he open thy eyes?

27 He answered them: I have told you already, and you have heard: why would you hear it again? will you also become his disciples?

28 They reviled him, therefore, and said: Be thou his disciple: but we are the disciples of Moses.

29 We know that God spoke to Moses: but as to this man, we know not from whence he is.

30 The man answered, and said to them: For in this is a wonderful thing, that you know not from whence he is, and he hath opened my eyes:

31 Now we know that God doth not hear sinners: but if a man be a worshipper of God, and doth his will, him he heareth.

32 From the beginning of the world it hath not been heard, that any man hath opened the eyes of one born blind.

33 Unless this man were of God, he could not do any thing.

34 They answered, and said to him: Thou wast wholly born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out: and when he had found him, he said to him: Dost thou believe in the Son of God?

36 He answered, and said: Who is he, Lord, that I may believe in him?

37 And Jesus said to him: Thou hast both seen him; and it is he who talketh with thee.

38 And he said: I believe, Lord. And falling down, he adored him.

39 And Jesus said: For judgment I am come into this world: that they who see not, may see: and they who see, may become blind.

VER. 6. *He spat on the ground.* With clay and spittle he cured the blind man, to make the miracle more visible. Wi.—From the example of Jesus Christ, religious ceremonies are introduced in the administration of the sacraments; and can the Church be blamed for copying her Divine Founder? A.

VER. 7. The fountain of Siloe was at the foot of the walls of Jerusalem, to the east, where its waters were collected in a reservoir for the benefit of the city. Thither our Saviour sent the blind man. The word *Siloe* signifies *sent*, and was a figure of Christ, who was sent by his eternal Father into the world to enlighten all men, of whom this blind man was the emblem. The pool of Siloe represents the sacrament of baptism, by which we are sanctified and made Christians. Calmet.

VER. 17. The Hebrews gave the name of prophet to all those who were honoured by the Almighty in a particular manner. And it was a maxim amongst them, that a prophet could dispense with the law of the sabbath. Cal.—Do you wish to know what he believed Jesus to be? asks S. Austin. And falling down, he adored him. Before, he regarded him as a holy man, as a prophet; but he did not adore him until he understood him to be the Son of God; whereas no sooner did he know this than falling down, he paid him that sovereign worship which is due to God alone. Calmet.

VER. 22. The Jews had already agreed, or combined together, that if any

one owned him for the Messiah, he should be turned out of their synagogues, as a person excommunicated. Wi.

VER. 24. Give glory to God, before whom thou art speaking, and tell us the truth. It could not be this man who cured thee; for we know he is a sinner, who seduceth the people. V.

VER. 27. *I have told you already, and you have heard.* In almost all Greek MSS. we now read, and you have *not* heard. Beza, with good reason, here prefers the Latin Vulgate, as more correct than the Greek. Wi.

VER. 28. *They reviled him* with scornful\* and disdainful language. Wi.

VER. 31. *God doth not hear sinners.* That is, in so particular a manner as to work miracles in favour of them and their doctrine. Wi.

VER. 39. *For judgment I am come into this world.* Christ said (chap. iii. 17) that God did not send his Son to judge the world: the same he repeats (John xii. 47); nor is this contradictory to those words: the meaning here is not that he is come to exercise the office of a judge, but he tells them what will be the consequences of his coming, and their refusing to believe in him, that they shall be justly punished with the greatest severity for their wilful blindness. Wi.—*I am come, &c.* Not that Christ came for that end, that any one should be made blind: but that the Jews by the abuse of his coming, and by their not receiving him, brought upon themselves this judgment of blindness. Ch.



40 And some of the Pharisees, that were with him, heard: and they said to him: Are we also blind?

41 Jesus said to them: If you were blind, you should not have sin: but now you say: We see. Your sin remaineth.

## CHAP. X.

*Christ is the door, and the good shepherd. He and his Father are one.*

**A** MEN, amen, I say to you: he that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber.

2 But he that entereth in by the door, is the shepherd of the sheep:

3 To whom the porter openeth: and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out.

4 And when he hath let out his own sheep, he goeth before them: and the sheep follow him, because they know his voice.

5 But a stranger they follow not, but fly from him, because they know not the voice of strangers.

6 This parable Jesus spoke to them. But they understood not what he was speaking to them.

7 Jesus, therefore, said to them again: Amen, amen, I say to you, I am the door of the sheep.

8 All they who came, are thieves and robbers, and the sheep heard them not.

9 I am the door. If any one enter by me, he shall be saved: and he shall go in, and go out, and shall find pastures.

10 The thief cometh not, but to steal, and to kill, and to destroy. I am come that they may have life, and may have it more abundantly.

11 I am the good shepherd. <sup>a</sup>The good shepherd giveth his life for his sheep.

12 But the hireling, and he that is not the shepherd,

whose own sheep they are not, seeth the wolf coming, and leaveth the sheep, and flieth: and the wolf snatcheth, and scattereth the sheep:

13 And the hireling flieth, because he is a hireling and he hath no care for the sheep.

14 I am the good shepherd: and I know mine, and mine know me.

15 <sup>b</sup>As the Father knoweth me, and I know the Father: and I lay down my life for my sheep.

16 And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be made one fold, and one shepherd.

17 Therefore doth the Father love me: <sup>c</sup>because I lay down my life, that I may take it again.

18 No man taketh it away from me: but I lay it down of myself, and I have power to lay it down: and I have power to take it up again. This commandment I have received from my Father.

19 A dissension rose again among the Jews for these words.

20 And many of them said: He hath a devil, and is mad: why hear you him?

21 Others said: These are not the words of one that hath a devil: Can a devil open the eyes of the blind?

22 <sup>d</sup>And it was the feast of the dedication at Jerusalem: and it was winter.

23 And Jesus walked in the temple, in Solomon's porch.

24 The Jews, therefore, came round about him, and said to him: How long dost thou hold our soul in suspense? If thou be the Christ, tell us plainly.

25 Jesus answered them: I speak to you, and you believe not: the works that I do in the name of my Father, they give testimony of me:

26 But you do not believe, because you are not of my sheep.

<sup>a</sup> Isa. xl. 11, Ezec. xxxiv. 23, and xxxvii. 24.—<sup>b</sup> Matt. xi. 27; Luke x. 22.

<sup>c</sup> Isa. liii. 7.—<sup>d</sup> 1 Mac. iv. 56, and 59.

VER. 40, 41. The Pharisees then replied, *And are we also blind?* Jesus said to them: *If you were blind*, by an ignorance in not having heard of me, and my doctrine, you might be excused for not believing; but now saying, *We see*; and having been yourselves in the occasions and opportunities of seeing, *your sin remaineth*, and you in your sins. Wi.—*If you were blind*, &c. If you were invincibly ignorant, and had neither read the Scriptures, nor seen my miracles, you would not be guilty of the sin of infidelity; but now, as you boast of your knowledge of the Scriptures, you are inexcusable. Ch.—We here see that it is judged by truth itself far better not to read the Scriptures at all, than to read them with bad dispositions; not to see the miracles of Jesus Christ, than to refuse our assent to their author. At the present day all read the Scriptures, but do we see any marked improvement in the moral world? The text, without any comment, is given to Churchmen and to Dissenters: the latter gladly accept the offering, because, as the Rev. Frederick Noland observes, (in his *Objections of a Churchman to uniting with the Bible Society*, p. 34,) "The authorized version is in many places accommodated to their peculiar opinions, through the conciliatory spirit of the Church, which revised the text for the purpose of doing their objections away."

\* V. 28. Μaledίξερνυτ, ἐλοιδορήσαν, reviled, rather than cursed.

CHAP. X. VER. 1, &c. In this parable the *fold* is the Church: the *good shepherd*, and also the *door*, is Christ: the *thieves and robbers* are false guides; the *hirelings*, such ministers as seek their own profit and gain, and a good living, as they call it; the *wolves*, heretics; the *sheep* not yet brought into the fold, the Gentiles not then converted. Wi.

VER. 3. *His own sheep by name*. By this is signified his particular care. Wi.

VER. 4. *He goeth before them*, leads them by his instructions and example. Wi.

VER. 8. *All they who came are thieves*, meaning those who came on their own accord, without being sent: not so the prophets, who had their mission from God. Wi.

VER. 11. How happy are we in such a shepherd, so great, so good, so loving so careful of our true welfare! He has exposed his life and his repose, he has spilled his blood, he delivered himself to the fury of his enemies, and has offered himself as a victim upon the cross to his eternal Father, to free us, his lost sheep,

from the most cruel wolf, the devil. And ever since his death he has always protected his Church, assisted and consoled his distressed flock under all their sufferings, pouring into their hearts the consolations of the Holy Spirit, and sending to them holy teachers, to govern and lead them in the holy path to salvation. Such were the apostles and their successors, the bishops and priests of the holy Catholic Church, whom he has sent, and will continue to send, to govern his flock to the end of time. Calmet.

VER. 13. Every bishop and pastor is bound to abide with his flock in the time of danger and persecution, except himself be personally sought for, rather than the flock, or the flock itself forsake him. In such cases the pastor may fly, as the apostles did, S. Athanasius, and others. S. Athan. Apol. de sua fugâ. S. Aug. Ep. 180.

VER. 14. *I know mine, and mine know me*. To know, in the style of the Holy Scriptures, is to love and approve. Wi.

VER. 16. *One fold*. In the Greek, *one flock*. The signification is the same: that is, there shall be one church of Jews and Gentiles converted. Wi.

VER. 17. *Therefore doth the Father love me, because I lay down my life, &c.* Christ here speaketh of himself, as made man for the redemption of mankind: or rather, as he was our Redeemer, both God and man: for he laid down his life, and died as man, and had a power to take it again, as God. Yet the command of laying it down, he as man received from the Father: thus as he was man, he was obedient to him even to the death on the cross. See Philip. ii. 8. Wi.

VER. 24. *If thou be the Christ, tell us plainly*. S. John the Baptist had told them several times who Jesus was. See John i. He himself had not only owned it in plain terms to the Samaritan woman, (John iv. 26,) but he had frequently delivered this truth so openly to them, that he came from heaven, that he was sent into the world that all men should be saved by believing in him, that he was the Son of God, and one with the Father, that they easily perceived he made himself God: but these men would have him to declare it again, that they might accuse him. Wi.

VER. 25. *The works and miracles that I do in the name of my Father, they give testimony of me*, and show who I am, being foretold by the prophets. See John v. 31, &c. Wi.

VER. 26. *Because you are not of my sheep*, refusing to believe in me, and to follow my doctrine, by your own wilful blindness. Wi.



27 My sheep hear my voice, and I know them, and they follow me:

28 And I give them life everlasting: and they shall not perish for ever, and no man shall snatch them out of my hand.

29 That which my Father hath given me, is greater than all: and no man can snatch *them* out of the hand of my Father.

30 I and the Father are one.

31 The Jews then took up stones, to stone him.

32 Jesus answered them: Many good works I have shown to you from my Father: for which of those works do you stone me?

33 The Jews answered him: For a good work we stone thee not, but for blasphemy: and because that thou, being a man, makest thyself God.

34 Jesus answered them: Is it not written in your law: 'I have said, you are gods?'

35 If he called them gods to whom the word of God was spoken, and the Scripture cannot be made void:

36 Do you say of him, whom the Father hath sanctified and sent into the world: Thou blasphemest: because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do: though you will not believe me, believe the works, that you may know and believe that the Father is in me, and I in the Father.

39 They sought, therefore, to take him: and he escaped out of their hands.

40 And he went away again beyond the Jordan into that place where John was baptizing first: and there he abode:

41 And many resorted to him, and they said: John indeed did no sign.

\* Psal. lxxxii. 6.

VER. 28. *They shall not perish for ever: and no man shall snatch them out of my hand.* He speaks of his elect, of those whom he called by a special providence and mercy, whom he blessed with more than ordinary graces, and with the gift of final perseverance to the end in his grace. Wi.

VER. 29. *That which my Father hath given me, is greater than all.* We may look upon this as the true reading by Tertullian, S. Hilary, S. Amb., S. Aug., &c. The ancient Fathers make use of these words, to show the eternal procession of the Son from the Father; and that they are one in nature, substance, power, &c. The reading in the ordinary Greek copies is now different. *My Father, who gave me them, (the sheep,) is greater than all.* No one can snatch, or pull them by force, out of the hand of the Father. He had said just before, no one shall, or can snatch them, out of my hand. And this shows that the hand, that is, the power of the Father and the Son, is equal, is one and the same. See S. Aug., S. Chrysostom, &c. Wi.

VER. 30. *I and the Father are one,*† or one thing, not one person, nor one by an union of affection only, but in nature, substance, power, and other perfections, as appears by the whole text: for Christ here tells them that none of his elect shall perish, because no one can snatch them out of his hands, no more than out of the hands of his Father; and then adds, that he and his Father are one, or have one equal power: and if their power, says S. Chrys., is the same, so is their substance. Christ adds, (ver. 38,) that the Father is in him, and he in the Father; which also shows an union of nature and substance, and not only of love and affection, especially when taken with other words of our Saviour Christ. Wi.

VER. 31. *Then took up stones, &c., because, said they, being a man, thou makest thyself God.* The Jews, says S. Aug., understood well enough what the Arians will not understand, that from Christ's words it followed that he was one and the same God with the eternal Father. Wi.

VER. 34. This is addressed to princes established to govern the people of God. They are the image of God on earth by the authority they exercise, and which they have received from Him.—*Is it not written in your law, (under which were also comprehended the psalms,) I have said, you are gods? &c.* Christ here stops the mouths of the Jews, by an argument which they could not answer, that sometimes they were called gods, who acted by God's authority. *I have said, you are gods.* Psal. lxxxii. 6. But then he immediately declares, that it is not in this sense only that he is God. 1st, Because he has been sanctified by the Father, which S. Aug. and others understand of that infinite sanctification, which he has necessarily by always proceeding from the Father. Others expound it of a greater sanctity and fulness of grace above all other saints, given to him, even as he was man. But,

42 But all things whatsoever John said of this man were true. And many believed in him.

## CHAP. XI.

*Christ raises Lazarus to life. The rulers resolve to put him to death.*

NOW there was a certain man sick, named Lazarus, of Bethania, of the town of Mary, and of Martha, her sister.

2 (And Mary was she that anointed the Lord with ointment, and wiped his feet with her hair: whose brother, Lazarus, was sick.)

3 His sisters, therefore, sent to him, saying: Lord, behold, he whom thou lovest, is sick.

4 And Jesus hearing it, said to them: This sickness is not unto death, but for the glory of God: that the Son of God may be glorified by it.

5 Now Jesus loved Martha, and her sister, Mary, and Lazarus.

6 When he had heard, therefore, that he was sick, he still remained in the same place two days.

7 Then after that he said to his disciples: Let us go into Judea again.

8 The disciples say to him: Rabbi, the Jews but just now sought to stone thee: and goest thou thither again?

9 Jesus answered: Are there not twelve hours of the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world:

10 But if he walk in the night, he stumbleth, because the light is not in him.

11 These things he said: and after that he said to them: Lazarus, our friend, sleepeth: but I go that I may awake him out of sleep.

12 His disciples, therefore, said: Lord, if he sleep, he shall do well.

† Matt. xxvi. 7; Luke vii. 31; Infra, xii. 3.

2ndly, he adds at the same time, and confirms what he had often told them, that he was the Son of God, sent into the world: that his works show that he was in the Father, and the Father in him. By this they saw that he was far from recalling or contradicting what he had said before. And therefore (ver. 39) they sought to apprehend him, and put him to death for blasphemy. Wi.

\* V. 29. *Pater meus quod dedit mihi, majus est omnibus.* See Tertul., l. cont. Praxeam, c. 22, p. 513, C. ed. R. S. Hilary, l. 7, de Trin., p. 930, ed. Ben. S. Amb., l. 3, de Sp. S. c. 18, ed. Par., 1586. S. Aug., trac. 49, in Joan., p. 616. *Quid dedit filio Pater majus omnibus? ut ipse illi esset Unigenitus Filius.* S. Chrys. takes notice, that by the hand of the Father, is here understood his power. And that it follows from hence, that the power or hand of the Father and the Son is equal, is one and the same; and if their power, says he, is the same, so is their substance, *εἰ δὲ ἡ δύναμις ἡ αὐτὴ, ἐνδύλον ὅτι καὶ ἡ οὐσία. ὁμ. ζα.* in Joan., 363, tom. 8, nov. ed. Ben.

† V. 30. *Unum sumus, ἓν ἐσμεν,* i. e. says S. Chrys., secundum potentiam, κατὰ τὴν δύναμιν ἐνταῦθα λέγων. See S. Cyril, p. 667. S. Aug., tract. 49, p. 617. *Huc usque Judæi tolerare potuerunt . . . tunc verò more suo duri ad lapides concurrunt . . . ideo irati sunt, quia senserunt non posse dici, Ego et Pater unum sumus, nisi ubi æqualitas est Patris et Filii. . . Ecce intelligunt Judæi, quod non intelligunt Ariani.*

CHAP. XI. VER. 1. At the end of the preceding chapter, we are told that Jesus went into the place where John was first baptizing. This place, as may be gathered from S. John, (chap. i. 28 and 44,) was Bethania; but not the Bethania where the sisters of Lazarus resided. The Bethania where Christ was at this time was beyond the Jordan, and was likewise called Bethabara.

VER. 4. *This sickness is not unto death.* Lazarus indeed died of this sickness, but he did not die as other men, to continue dead; for Jesus raised him again, to the glory of God. SS. Cyril, Chrys., &c.

VER. 9. Some, by the day, in this place, understand the time preceding the Passion of our Saviour; and, by the night, the time of his Passion. Theophy.—By this he encouraged his disciples, assuring them that the day of his sojournment on earth was not yet over; and therefore that the Jews, with all their malice and hatred, could not hurt him. But when the night (the time of his Passion) comes, then their power over him commenced. This is your hour, says he to them, and the power of darkness. Calmet.—The Hebrews then divided the day into twelve parts of equal duration, from the rising to the setting sun. V.



13 But Jesus spoke of his death: and they thought that he spoke of the repose of sleep.

14 Then, therefore, Jesus said to them plainly: Lazarus is dead.

15 And I am glad, for your sake, that I was not there, that you may believe: but let us go to him.

16 Then Thomas, who is called Didymus, said to his fellow-disciples: Let us also go, that we may die with him.

17 So Jesus came: and found that he had been four days already in the sepulchre.

18 (Now Bethania was near Jerusalem, about fifteen furlongs off.)

19 And many of the Jews were come to Martha, and Mary, to comfort them concerning their brother.

20 Martha, therefore, as soon as she heard that Jesus was come, went to meet him: but Mary sat at home.

21 And Martha said to Jesus: Lord, if thou hadst been here, my brother had not died:

22 But now also I know that whatsoever thou wilt ask of God, God will give it thee.

23 Jesus saith to her: Thy brother shall rise again.

24 Martha saith to him: I know that he shall rise again <sup>a</sup>in the resurrection at the last day.

25 Jesus said to her: I am the resurrection, and the life: <sup>b</sup>he that believeth in me, although he be dead, shall live:

26 And every one that liveth, and believeth in me, shall not die for ever. Believest thou this?

27 She saith to him: Yea, Lord, I have believed that thou art Christ, the Son of the living God, who art come into this world.

28 And when she had said these things, she went, and called her sister, Mary, secretly, saying: The master is come, and calleth for thee.

29 She, as soon as she heard *this*, riseth quickly, and cometh to him.

30 For Jesus was not yet come into the town: but he was still in that place where Martha had met him.

31 The Jews, therefore, who were with her in the house, and comforted her, when they saw Mary that she rose up speedily and went out, followed her, saying: She goeth to the sepulchre to weep there.

32 When Mary, therefore, was come where Jesus was,

seeing him, she fell down at his feet, and saith to him: Lord, if thou hadst been here, my brother had not died.

33 When Jesus, therefore, saw her weeping, and the Jews that were come with her weeping, he groaned in the spirit, and troubled himself.

34 And said: Where have you laid him? They say to him: Lord, come and see.

35 And Jesus wept.

36 The Jews, therefore, said: Behold how he loved him.

37 But some of them said: <sup>c</sup>Could not he that opened the eyes of the man born blind, have caused that this man should not die?

38 Jesus, therefore, again groaning in himself, cometh to the sepulchre: Now it was a cave: and a stone was laid over it.

39 Jesus saith: Take away the stone. Martha, the sister of him that was dead, saith unto him: Lord, by this time he stinketh, for he is now of four days.

40 Jesus saith to her: Did not I say to thee, that if thou wilt believe, thou shalt see the glory of God?

41 They took, therefore, the stone away: And Jesus, lifting up his eyes, said: Father, I give thee thanks that thou hast heard me.

42 And I knew that thou hearest me always; but because of the people who stand about, have I said it: that they may believe that thou hast sent me.

43 When he had said these things, he cried with a loud voice: Lazarus, come forth.

44 And presently he that had been dead came forth, bound feet and hands with winding-bands, and his face was bound about with a napkin. Jesus said to them: Loose him, and let him go.

45 Many, therefore, of the Jews, who were come to Mary and Martha, and had seen the things that Jesus did, believed in him.

46 But some of them went to the Pharisees, and told them the things that Jesus had done.

47 The chief priests, therefore, and the Pharisees, gathered a council, and said: What do we, for this man doth many miracles?

48 If we let him alone so, all men will believe in him: And the Romans will come, and take away our place and nation.

<sup>a</sup> Luke xiv. 14; Supra, v. 2.

<sup>b</sup> Supra, vi. 40.—<sup>c</sup> Supra, ix. 6.

VER. 12. To men indeed he was dead, but to God he slept. For the Almighty as easily raised him from his grave, as man can raise the slumberer from his bed. S. Aust. tract. 49, in Joan.

VER. 15. When Christ says, *that you may believe*, we must not suppose he means, that they might begin then for the first time to believe, but that their faith, already begun, might be increased; for the faith of the disciples still stood in need of miracles, to make it grow more strong and rooted. S. Aust. as above.

VER. 16. *Thomas . . . said: Let us also go, that we may die with him.* That is, with Jesus: this he said, exhorting the other disciples not to fear. Wi.

VER. 21. *If thou hadst been here.* These words show that the faith of the two sisters was but weak; as if the Son of God was not every where: or as if he could not restore him to life when dead and buried. Wi.

VER. 25. *I am the resurrection, and the life.* That is, the author of both. Wi.—I am the resurrection, I am he who will at the last day raise him up; I can, therefore, if I will, raise him up now also. S. Aust.

VER. 27. *Thou art Christ, the Son of the living God.* Martha breaks out into an act of perfect faith. See chap. i. 49. Wi.

VER. 33. *He groaned in the spirit, and troubled himself.* The Latin and Greek, both in this and the 38th verse, express a more than ordinary inward trouble. Christ, as he was truly man, had the affections and passions of human nature; yet so that he was master, even of the first motions, which could not raise

in him any disturbance or disorderly inclinations. He permitted, therefore, and, as it is said, raised in himself these affections of compassion and grief at this time. Wi.

VER. 34. *Where have you laid him?* He asks what he knows, says S. Aug., to raise their attention, their faith, hope, &c. Wi.

VER. 35. *Jesus wept.* A mark of his human nature, when he was going to give them a proof of his Divinity, in raising the dead to life. Wi.

VER. 39. *Take away the stone.* He could have done this by his word and command; or he could have made Lazarus come out without taking off the stone; he needed not to pray, who could do and command every thing. Wi.

VER. 41. *Father, I give thee thanks, that thou hast heard me.* He knew that what he asked, even as man, must needs be granted; but he prayed for our instruction. Wi.

VER. 43. *He cried with a loud voice: Lazarus, come forth.* His will had been sufficient. He calls upon the dead man, says S. Chrys., as if he had been living; and it is no sooner said than done. Wi.

VER. 44. *Loose him, and let him go.* Christ, says S. Greg., by giving these orders to his apostles, shows that it belongs to his ministers to loose and absolve sinners, when they are moved to repentance, though it is God himself that forgiveth their sins; and they by his authority only. Wi.—S. Cyril and S. Austin both adduce this verse to show the power of priests in absolving sinners. See Cyril, l. 7 c. ult. in Joan. and Aug. tract. 49, in Joan.



49 <sup>a</sup> But one of them, named Caiphas, being the high priest of that year, said to them: You know nothing at all.

50 Neither do you consider that it is expedient for you that one man should die for the people, and that the whole nation perish not.

51 And this he spoke not of himself: but being the high priest of that year, he prophesied that Jesus should die for the nation.

52 And not only for the nation, but to gather together in one the children of God, that were dispersed.

53 From that day, therefore, they devised to put him to death.

54 Wherefore Jesus walked no more openly among the Jews, but he went into a country near the desert, unto a city that is called Ephrem, and there he abode with his disciples.

55 And the Pasch of the Jews was at hand: and many from the country went up to Jerusalem before the Pasch, to purify themselves.

56 They sought, therefore, for Jesus: and they discoursed one with another, standing in the temple: What think you, that he is not come to the festival day? And the chief priests and the Pharisees had given a commandment, that if any man knew where he was, he should tell, that they might apprehend him.

## CHAP. XII.

*The anointing of Christ's feet. His riding into Jerusalem upon an ass.  
A voice from heaven.*

**N**OW <sup>b</sup> six days before the Pasch, Jesus came to Bethania, where Lazarus had been dead, whom Jesus raised to life.

2 And they made him a supper there: and Martha served, but Lazarus was one of them that were at table with him.

3 Mary, therefore, took a pound of ointment of right spikenard, of great value, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then one of his disciples, Judas Iscariot, he that was about to betray him, said:

<sup>a</sup> Infra, xviii. 14.—<sup>b</sup> Matt. xxvi. 6; Mark xiv. 3.

VER. 48. *The Romans will come upon us, in case he be owned for our great Messias, and our King.* Wi.

VER. 49. *But one of them, named Caiphas, being the high priest, &c.* He said not this, says the evangelist, of himself, but as the high priest of that year. The spirit of prophecy was given him, and he foretells that Jesus was to lay down his life both for the nation of the Jews, and for all mankind. The gift of prophecy itself does not make a man holy. It was also given to the wicked Balaam. Num. xxiv. Wi.—It is supposed that he exercised the sacrificial office alternately with his father-in-law, Annas, who, as we have seen in Luke iii. 2, was also high priest. V.

VER. 51. The same words have an impious and sacrilegious sense in the intention of the high priest, the enemy of Jesus Christ; and a Divine and prophetic sense, in the intention of the Holy Ghost. V.—We here behold the privilege of the office and order, though in a wicked person; and as we have the assistance of God for the utterance of truth, which Caiphas neither meant nor knew, we may rest satisfied that Christ will not leave Peter's seat (Luke xxii. 32); whose faith he promises should never fail, though the occupants be as bad as their enemies describe them.

VER. 54. Ephrem was a small city or town in the neighbourhood of Bethel. Some suppose it to be the same as Ephron, mentioned in 2 Par. xiii. 19, and 1 Mac. v.; 2 Mac. xii. 17. Eusebius and S. Jerom say it was situated about twenty miles to the north of Jerusalem. Calmet.

VER. 55. This was the last Pasch that our Saviour kept upon earth, and the one on which he suffered death for our salvation. Calmet.

VER. 56. He had not then arrived, because he would not expose himself to the fury of his enemies before his own time. V.

CHAP. XII. VER. 1. On the tenth day of the month, the Jews were accus-

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 Now he said this, not because he cared for the poor, but because he was a thief, and having the purse, carried what was put therein.

7 But Jesus said: Let her alone, that she may keep it against the day of my burial.

8 For the poor you have always with you: but me you have not always.

9 A great multitude, therefore, of the Jews knew that he was there: and they came, not for Jesus's sake only, but that they might see Lazarus, whom he had raised from the dead.

10 But the chief priests thought to kill Lazarus also:

11 Because many of the Jews, by reason of him, went away, and believed in Jesus.

12 And on the next day a great multitude, that was come to the festival day, when they had heard that Jesus was coming to Jerusalem:

13 Took branches of palm-trees, and went forth to meet him, and cried: Hosannah, blessed is he that cometh in the name of the Lord, the king of Israel!

14 <sup>c</sup> And Jesus found a young ass, and sat upon it; as it is written:

15 Fear not, daughter of Sion: behold, thy king cometh, sitting on the colt of an ass.

16 These things his disciples did not know at the first but when Jesus was glorified, then they remembered that these things were written of him: and that they had done these things to him.

17 The multitude, therefore, gave testimony, which was with him, when he called Lazarus out of the grave, and raised him from the dead.

18 For which reason also the people came to meet him: because they heard that he had done this miracle.

19 The Pharisees, therefore, said among themselves: Do you see that we prevail nothing? Behold, the whole world is gone after him.

20 Now there were certain Gentiles among them, that came up to adore on the festival day.

<sup>c</sup> Zac. ix. 9; Mark xi. 7; Luke xix. 35.

tomed to collect the lambs, and other things, in preparation for the ensuing great feast. On this day likewise, they generally had a small feast, or treat for their friends, at which time Jesus coming to Bethania, joined his friends in their entertainment. This was most likely in the house of Lazarus, Martha and Mary. Martha served at the table herself, thinking herself happy in waiting on Jesus, whom she considered as her Lord and God. Lazarus was one of them that were at the table, to show himself alive, by speaking and eating with them, and thus confounding the inexcusable incredulity of the Jews. And Mary too showed her loving attachment to Jesus, by anointing his feet with her precious ointment. Theophyl., S. Aug., and S. Chrys.

VER. 8. *Me you have not always with you.* He speaks of his corporal presence; for by his majesty, by his providence, by his ineffable and invincible grace, he ever fulfils what he said, (Matt. xxviii.) *Behold I am with you all days, even to the consummation of the world.* S. Aug. tract. 50, in Joan.

VER. 10. *To kill Lazarus.* A foolish thought, says S. Aug., as if Christ, who had raised him to life from a natural death, could not also restore him to life, when murdered by them. Wi.—O foolish thought, and blinded rage! As if you could, by putting Lazarus to death, take away power from the Lord; as if Christ, who had already raised one that had died, could not as easily have raised one that was slain. But, lo! he has done both. Lazarus dead, he hath restored to life, and himself slain, he hath raised to life. S. Aug. tract. 50, in Joan.

VER. 19. *Do you see that we prevail nothing?* Thus said the Pharisees, being vexed that so many followed Christ, even after they had ordered, that whosoever owned him, should be turned out of their synagogues; and after they had employed men to apprehend him, but to no purpose. Wi.

VER. 20. *Gentiles . . . came up to adore.* These either were proselytes who had been Gentiles, and now had embraced the Jewish law: or they were such



21 These, therefore, came to Philip, who was of Bethsaida, of Galilee, and desired him, saying: Sir, we would willingly see Jesus.

22 Philip cometh, and telleth Andrew: Again Andrew and Philip told Jesus.

23 But Jesus answered them, saying: The hour is come that the Son of man should be glorified.

24 Amen, amen, I say to you, unless the grain of wheat fall into the ground, and die,

25 Itself remaineth alone. But if it die, it bringeth forth much fruit. <sup>a</sup>He that loveth his life, shall lose it: and he that hateth his life in this world, keepeth it unto life everlasting.

26 If any man minister to me, let him follow me: and where I am, there also shall my minister be. If any man minister to me, him will my Father honour.

27 Now is my soul troubled. And what shall I say? Father, save me from this hour. But for this cause I came unto this hour.

28 Father, glorify thy name. A voice, therefore, came from heaven: I have both glorified it, and I will glorify it again.

29 The multitude, therefore, that stood and heard, said that it thundered. Others said: An angel spoke to him.

30 Jesus answered, and said: This voice came not for me, but for your sake.

31 Now is the judgment of the world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all things to myself.

33 (Now this he said, signifying what death he should die.)

34 The multitude answered him: We have heard<sup>b</sup> out of the law, that Christ abideth for ever: and how sayest thou: The Son of man must be lifted up? Who is this Son of man?

35 Jesus, therefore, said to them: Yet a little while,

<sup>a</sup> Matt. x. 39, and xvi. 25; Mark viii. 35; Luke ix. 34, and xvii. 33.

<sup>b</sup> Psal. cix. 4, and cxvi. 2; Isa. xl. 8; Ezech. xxxvii. 25.

among the Gentiles, who owned and served the one true God, as Cornelius did, (Acts x.) but did not submit themselves to circumcision, and all the other Jewish rites and ceremonies. These could only enter into that part of the temple, called the court of the Gentiles. Wi.

VER. 24. *Unless the grain of wheat.* By this grain of corn our Saviour means himself, who was to die by the infidelity of the Jews, and be multiplied by the faith of the Gentiles. S. Aug. tract. 51, in Joan.

VER. 27. *Now is my soul troubled.* Christ permitted this fear and horror to come upon his human nature, as he did afterwards in the garden of Gethsemani. *Father, save me from this hour;* yet he presently adds, *but for this cause I came unto this hour;* that is, I came into this world for this end, that I might die on a cross for all mankind. In like manner, when he said in the garden, *let this cup pass from me,* he presently joined these words: *but not my will, but thine be done.* Wi.

VER. 28. *Father, glorify thy name,* by my sufferings and death, as well as by many miracles that shall follow.—*A voice came from heaven,* and so loud, that some there present compared it to thunder: and at the same time these words were heard: *I have glorified it, thy name, and I will glorify it again,* by a number of ensuing miracles at Christ's death, at his resurrection, and ascension, as well as by all those miracles, which the apostles and disciples wrought afterwards. Wi.

VER. 31. *Now is the judgment of the world:* Their condemnation, says S. Chrys., for not believing.—*The prince of this world,* that is, the devil, *shall be cast out* from that great tyranny which he had over mankind, before Christ's incarnation. Wi.

VER. 32. *And I, if I be lifted up from the earth;* that is, on the cross. See the same expression, John iii. 14, and viii. 28.—*I will draw all things, all nations, to myself* by faith. Wi.

VER. 34. *How sayest thou: The Son of man must be lifted up?* By these words of the people, Christ in this discourse must have called himself *the Son of man*, though it is not here mentioned by the evangelist. Wi.

VER. 35. *Yet a little while,* that is, for a very few days, *I, who am the light of the world, am with you.* Wi.

the light is among you. Walk whilst you have the light, that the darkness overtake you not: and he that walketh in darkness, knoweth not whither he goeth.

36 Whilst you have the light, believe in the light, that you may be the children of light. These things Jesus spoke, and he went away, and hid himself from them.

37 And whereas he had done so many miracles before them, they believed not in him:

38 That the saying of Isaias, the prophet, might be fulfilled, which he said: <sup>c</sup>Lord, who hath believed our hearing? And to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, for Isaias said again:

40 <sup>d</sup>He hath blinded their eyes, and hardened their heart: that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

41 These things said Isaias, when he saw his glory, and spoke of him.

42 However, many of the chief men also believed in him: but because of the Pharisees, they did not confess it, that they might not be cast out of the synagogue.

43 For they loved the glory of men, more than the glory of God.

44 But Jesus cried out, and said: He that believeth in me, doth not believe in me, but in him that sent me.

45 And he that seeth me, seeth him that sent me.

46 I, the light, am come into the world; that whosoever believeth in me, may not remain in darkness.

47 And if any man hear my words, and keep them not, I do not judge him: for I came not to judge the world, but to save the world.

48 He that despiseth me, and receiveth not my words, hath one that judgeth him.<sup>e</sup> The word that I have spoken, the same shall judge him in the last day.

<sup>c</sup> Isa. liii. 1; Rom. x. 16.—<sup>d</sup> Isa. vi. 9; Matt. xiii. 14; Mark iv. 12; Luke viii. 10; Acts xxviii. 26; Rom. xi. 8.—<sup>e</sup> Matt. xvi. 16.

VER. 39. *They could not believe,* that is, they would not, says S. Aug., or it could not be, considering their wilful, obstinate blindness. Wi.—But where then is the sin, if they could not believe? They could not believe, because they would not. For as it is the glory of the will of God, that it cannot be averse to its own glory, so it is the fault of the will of man, that it cannot believe. S. Aug. tract. 53, in Joan.

VER. 40. *He hath blinded their eyes, &c.* See Matt. xiii. 14. Wi.—God blinded the Jews, not by filling them with malice, but by refusing them his graces, of which they had made themselves unworthy, and which they before abused and despised. It was their perverse will, their pride, presumption, and obstinacy, that brought on them this judgment. S. Aug.

VER. 43. *For they loved the glory of men.* This was one of the chief obstacles of their belief, yet many even of the chief of them believed in him; but durst not own it for fear of being disgraced, and turned out of their synagogues. Do not human considerations, and temporal advantages, hinder men from seeking out and embracing the truth?

VER. 45. *He that seeth me, seeth him that sent me.* In what sense these words are true, see John xiv. 9, where they are repeated again, and with other expressions to the same sense. Wi.

VER. 47. *I do not judge him.* To judge here, may signify to condemn. S. Aug. expounds it in this manner: I do not judge him at this my first coming. S. Chrys. says, it is not I only that judgeth him, but the works also that I do.

\* V. 19. *Quia nihil proficimus.* In most G. copies, and also in S. Chrys., we read: you see that you prevail nothing; as if these words had been spoken by some of Christ's friends, to make his adversaries desist. *Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν.*

† V. 35. *Adhuc modicum lumen in vobis est, ἐν μικρὸν χρόνον, τὸ φῶς μεθ' ὑμῶν ἔστι.* They mistake, who take *modicum* for an adjective, that agrees with *lumen*.

‡ V. 39. *Non poterant credere.* S. Aug., (tract. 53,) *Quare autem non potuerunt, si a me quærat, citò respondeo, quia nolebant.*

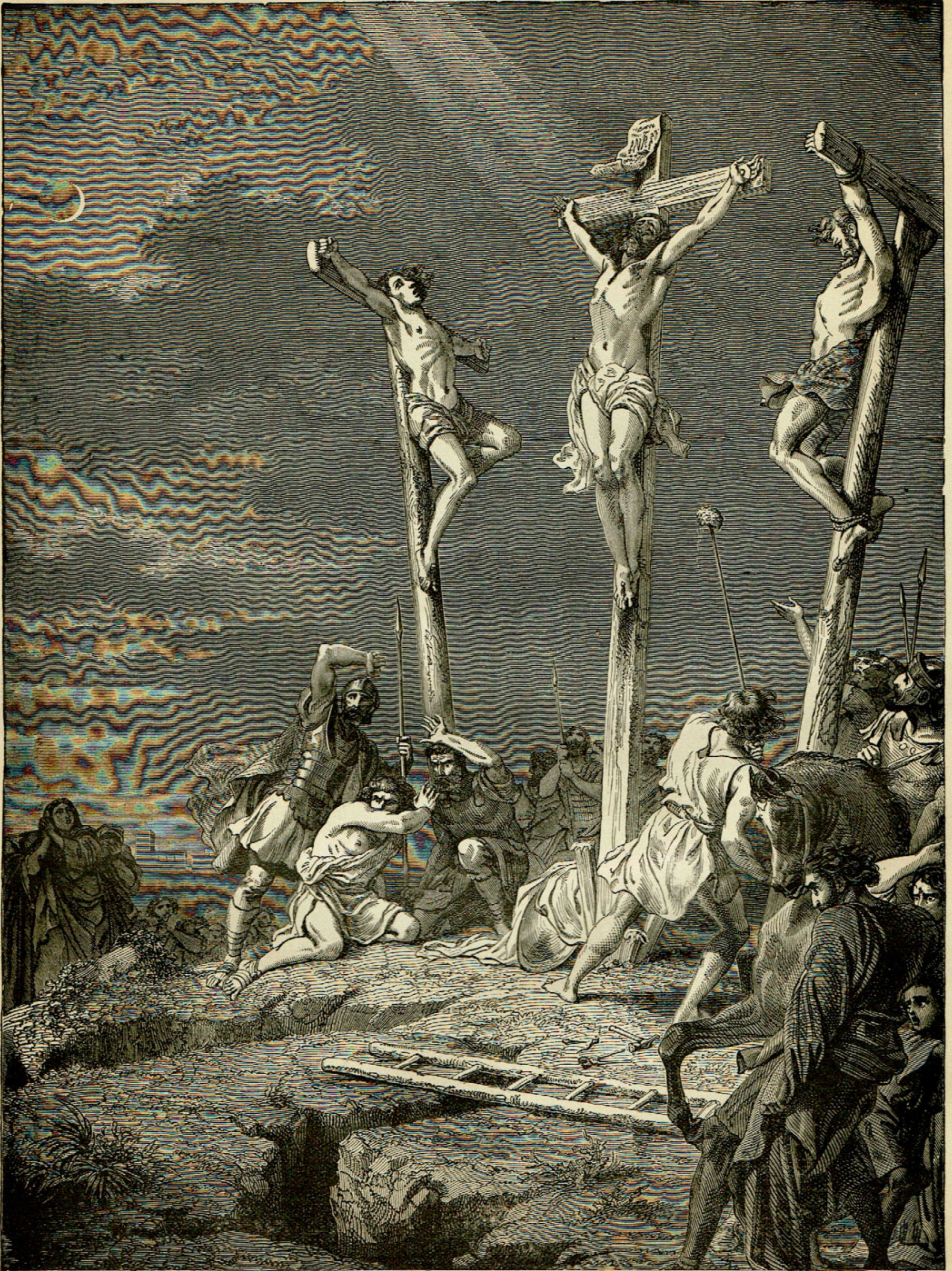


GALLERY OF SCRIPTURE ILLUSTRATIONS



✝ AND BEARING HIS OWN CROSS, HE WENT FORTH TO THAT PLACE WHICH IS CALLED CALVARY, BUT IN HEBREW, GOLGOTHA: WHERE THEY CRUCIFIED HIM, AND WITH HIM TWO OTHERS.—ST. JOHN XIX. 17, 18.





✠ AND IT WAS THE THIRD HOUR, AND THEY CRUCIFIED HIM. AND THE INSCRIPTION OF HIS CAUSE WAS WRITTEN OVER, THE KING OF THE JEWS.—*ST. MARK XV. 25, 26.*

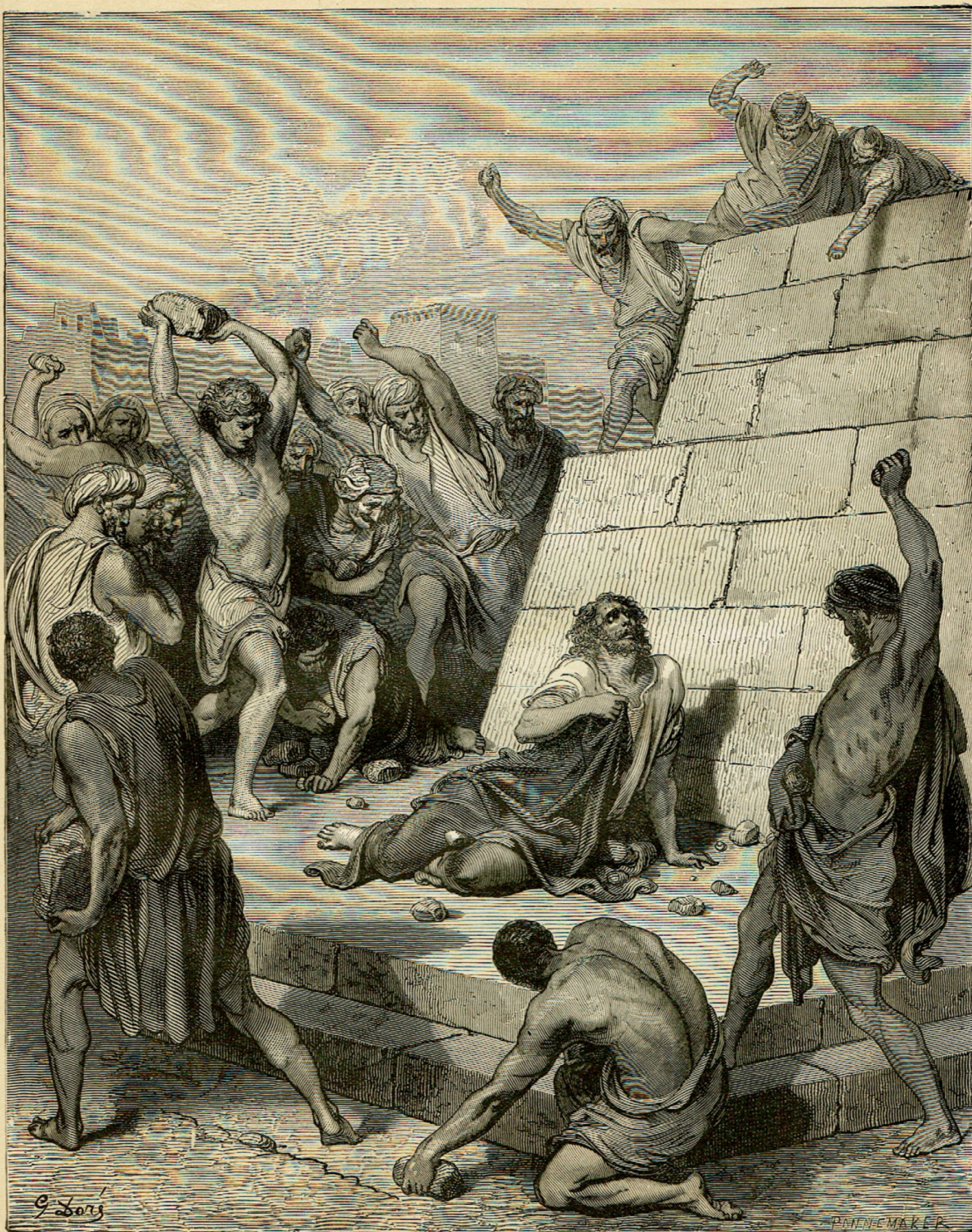




✠ AND AFTER THESE THINGS, JOSEPH OF ARIMATHEA BESOUGHT PILATE THAT HE MIGHT TAKE AWAY THE BODY OF JESUS. AND PILATE PERMITTED HIM.—ST. JOHN XIX. 38.



GALLERY OF SCRIPTURE ILLUSTRATIONS.



✠ AND THEY STONED STEPHEN, INVOKING AND SAYING: LORD JESUS, RECEIVE MY SPIRIT. AND KNEELING DOWN, HE CRIED OUT WITH A LOUD VOICE, SAYING: LORD, LAY NOT THIS SIN TO THEIR CHARGE.—ACTS VII. 58, 59.



GALLERY OF SCRIPTURE ILLUSTRATIONS



✠ AND I SAW ANOTHER ANGEL FLYING THROUGH THE MIDST OF HEAVEN, HAVING THE ETERNAL GOSPEL, TO PREACH TO THEM THAT SIT UPON THE EARTH.—*APOCALYPSE XIV. 6*





✝ AND I SAW, WHEN HE HAD OPENED THE SIXTH SEAL: AND BEHOLD, THERE WAS A GREAT EARTHQUAKE, AND THE SUN BECAME BLACK AS SACKCLOTH AND THE WHOLE MOON AS BLOOD.—*APOC. VI. 12*

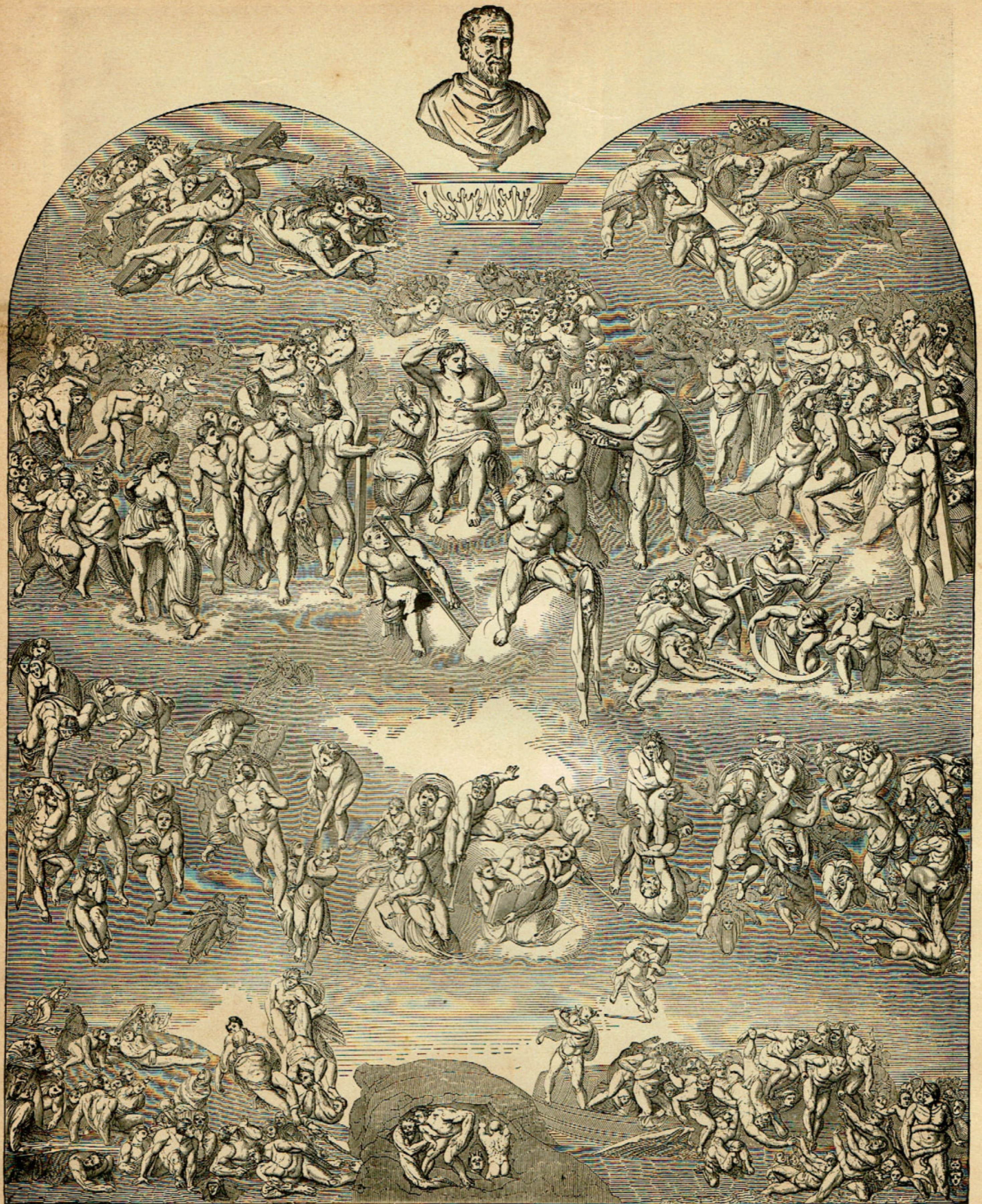




† AND HE TOOK ME UP IN SPIRIT TO A GREAT AND HIGH MOUNTAIN, AND HE SHOWED ME THE HOLY CITY, JERUSALEM,  
COMING DOWN OUT OF HEAVEN FROM GOD.—*APOCALYPSE XXI. 10.*



GALLERY OF SCRIPTURE ILLUSTRATIONS.



† THE LAST JUDGMENT—From the Sistine Chapel at the Vatican.



49 For I have not spoken of myself, but the Father who sent me, he gave me command what I should say, and what I should speak.

50 And I know that his command is life everlasting. The things, therefore, that I speak, even as the Father said unto me, so do I speak.

## CHAP. XIII.

*Christ washes his disciples' feet: the treason of Judas: the new commandment of love.*

**B**EFORE<sup>a</sup> the festival day of the Pasch, Jesus knowing that his hour was come, that he should pass out of this world to the Father: having loved his own who were in the world, he loved them to the end.

2 And when supper was done, the devil having now put into the heart of Judas, *the son of Simon*, the Iscariot, to betray him:

3 Knowing that the Father had given him all things into his hands, and that he came from God, and goeth to God.

4 He riseth from supper, and layeth aside his garments: and having taken a towel, he girded himself.

5 After that, he poureth water into a bason, and began to wash the feet of the disciples, and to wipe them with the towel, wherewith he was girded.

6 He cometh, therefore, to Simon Peter. And Peter saith to him: Lord, dost thou wash my feet?

7 Jesus answered, and said to him: What I do, thou knowest not now, but thou shalt know hereafter.

8 Peter saith to him: Thou shalt never wash my feet. Jesus answered him: If I wash thee not, thou shalt have no part with me.

9 Simon Peter saith to him: Lord, not only my feet, but also my hands and my head.

10 Jesus saith to him: He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all.

11 For he knew who he was that would betray him; therefore he said: You are not all clean.

12 Then after he had washed their feet, and taken his garments, having sat down again, he said to them: Know you what I have done to you?

13 You call me, Master, and Lord: and you say well, for so I am.

14 If I then, being Lord and Master, have washed your feet: you also ought to wash one another's feet.

15 For I have given you an example, that as I have done to you, so you do also.

16 <sup>b</sup>Amen, amen, I say to you: The servant is not greater than his lord: neither is an apostle greater than he that sent him.

17 If you know these things, you shall be blessed if you do them.

18 I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled: <sup>c</sup>He that eateth bread with me, shall lift up his heel against me.

19 At present I tell you before it come to pass: that when it shall come to pass, you may believe, that I am *the Messias*.

20 <sup>d</sup>Amen, amen, I say to you, he that receiveth whomsoever I send, receiveth me: and he that receiveth me, receiveth him that sent me.

21 When Jesus had said these things, he was troubled in spirit: and he protested, and said: <sup>e</sup>Amen, amen, I say to you, that one of you will betray me.

22 The disciples, therefore, looked one upon another, doubting of whom he spoke.

23 Now there was leaning on Jesus's bosom one of his disciples, whom Jesus loved.

24 Simon Peter, therefore, beckoned to him: and said to him: Who is it, of whom he speaketh?

25 He, therefore, leaning on the breast of Jesus, saith to him: Lord, who is it?

26 Jesus answered: He it is, to whom I shall reach bread dipped. And when he had dipped the bread, he gave it to Judas Iscariot, *the son of Simon*.

27 And after the morsel, satan entered into him.

<sup>a</sup> A. D. 33. Matt. xxvi. 2; Mark xiv. 1; Luke xxii. 1.—<sup>b</sup> Matt. x. 24; Luke vi. 40; Infra, xv. 20.

CHAP. XIII. VER. 1. *Before the festival day, or feast of the Pasch.* See the note on this word Pasche, Matt. xxvi. 2. Here when S. John says, *Before the festival day*, he means in the evening, or latter evening after sunset, on the 14th day of the month of Nisan, when the great feast of *Azyms* or *unleavened bread* was begun, (for the Jews began their feasts from sunset on the foregoing day,) so that the hours from sunset, at least, on the 14th day of the month of Nisan, (at which time the paschal lamb was to be eaten with unleavened bread,) belonged to the first, and great day of *Azyms*, which lasted till sunset on the 15th day of the month of Nisan. S. John therefore says, *The day before*, meaning after sunset on the 14th day of the month; but yet it was part of the same great feast, which was kept on the 15th day. See also the note, Matt. xxvi. 17. Wi.

VER. 2. *And when supper was done.* By this we must not understand, that the supper was over; for we afterwards find that Jesus again sat down, and gave bread to the traitor. But these words only mean, that all had partook of refreshment, and might be therefore said to have supped. S. Aug. tract. 55, in Joan.

VER. 4. *He riseth from supper*; that is, after supper was done, or ended, as it is here said, (ver. 2, and 1 Cor. xi. 25,) *girded himself* like a servant, to wash and wipe the feet of his apostles. Wi.—If we compare the text of the four evangelists, it will appear that the washing of the feet preceded the institution of the blessed Eucharist, of which S. John is silent. V.

VER. 5. S. Ambrose and S. Bernard show that this washing was mysterious, and significative of the very great purity expected of those that receive the blessed Eucharist.

VER. 10. *He that is washed, &c.* The feet are always apt to contract some dust or dirt; and in the mystical sense, he that is washed by the sacraments of baptism, or penance, from greater sins, must still endeavour to cleanse and purify his affections from lesser failings of human frailty. And you, my apostles, are clean from greater offences, but not all of you, meaning the traitor Judas. Wi.—It is impossible that the extremities of the soul (if we may be allowed the expression) should not, as <sup>1</sup>as we tread upon this earth, receive some stain or other;

<sup>c</sup> Psal. xl. 10.—<sup>d</sup> Matt. x. 40; Luke x. 16.—<sup>e</sup> Matt. xxvi. 20; Mark xiv. 18; Luke xxii. 21.

although in the opinion of men, the soul appear just. Many indeed, after baptism, are covered with the dust of sin, even to the head, but those who are disciples indeed, need only to wash their feet. Origen, tract. 32, in Joan.

VER. 14. *You also ought to wash one another's feet.* Not that he made this a standing precept according to the letter; but designed it as a lesson of humility. We find this custom literally observed in several churches, as it is now done every year by diverse prelates, and by Christian kings and princes. Wi.

VER. 18. *Shall lift up his heel against me.* It is the sense of those words, (Psal. xl. 10,) *hath supplanted me*; and they were spoken of Judas's sin in betraying Christ. Wi.

VER. 23. *One of his disciples.* S. John himself was lying at table in (or towards) the bosom of Jesus.\* These words seem to express the manner that the Jews were placed at table. They had couches about a table, to lean or lie upon; and three for example upon each couch. The master, or head of the company, was placed in the midst; so that we may suppose that Christ was placed on one of these couches in the midst, S. Peter on one side of him, and S. John on the other; and that S. John, in that resting and leaning posture, had his head all the time turned and inclined towards Christ's bosom: yet it can scarce be imagined that his head laid continually upon our Saviour's breast or bosom; for this posture would have been very uneasy to Jesus, or to any one. S. John then leaned all supper time towards Jesus's bosom or breast, but not upon it. Wi.—Whilst all were fearing for themselves, and Peter, the very head of the apostles, was trembling, S. John rests; reposing on the bosom of Jesus. S. Chrys. hom. 71, in Joan.

VER. 25. When Christ had said, *One of you is to betray me*, S. Peter whispered with S. John, by turning to him behind Jesus's back, and desired him to ask, *who this was*: now when John had leaned down upon the breast of Jesus, or as the Greek hath it, *falling down on the breast of Jesus*, as a person may do in a great concern, or fit of grief, he said, *Lord, who is it?* This posture seems to have been only for that moment of whispering, and to have been different from the posture of eating at table. Wi.



And Jesus said to him: That which thou dost, do quickly.

28 Now no man at the table knew for what intent he said this to him.

29 For some thought, because Judas had the purse, that Jesus had said to him: Buy those things which we have need of for the festival day: or that he should give something to the poor.

30 He then having received the morsel, went out immediately. And it was night.

31 When, therefore, he was gone out, Jesus said: Now is the Son of man glorified: and God is glorified in him.

32 If God be glorified in him, God will also glorify him in himself: and immediately will he glorify him.

33 Little children, yet a little while I am with you. \*You shall seek me: and as I said to the Jews: Whither I go, you cannot come: so now I say to you.

34 †I give you a new commandment: That you love one another, as I have loved you, that you also love one another.

35 By this shall all men know that you are my disciples, if you have love one for another.

36 Simon Peter saith to him: Lord, whither goest thou? Jesus answered: Whither I go, thou canst not follow me now: but thou shalt follow me afterwards.

37 Peter saith to him: Why cannot I follow thee now? †I will lay down my life for thee.

38 Jesus answered him: Wilt thou lay down thy life for me? Amen, amen, I say to thee, the cock shall not crow, till thou deny me thrice.

## CHAP. XIV.

*Christ's discourse after his last supper.*

\* Supra, vii. 34.—† Lev. xix. 18; Matt. xxii. 39; Infra, xv. 12.

VER. 27. *Satan entered into him*, who presently went out with great anger and indignation. It was then night, likely about nine o'clock. WI.—*That which thou dost, do quickly.* It is not a licence, much less a command, to go about his treason: but a signification to him, that Christ would not hinder or resist what he was about, do it as soon as he pleased: but was both ready and desirous to suffer for our redemption. Ch.

VER. 31. *Jesus said: Now is the Son of man glorified*: the time is at hand, when he shall be glorified by miracles at his death, resurrection, &c. WI.

VER. 34. This commandment was already in the old law, where it is written, *Thou shalt love thy neighbour as thyself*; how then does our Saviour call it a new command? It is new, not because we simply love one another; but because we love one another, as he has loved us: not as men love one another, as being fellow creatures, but united in love, as being all the children of the Most High; that so we may be brethren to his only begotten Son, bearing to all the same love that he has borne to us. S. Aug., tract. 64, in Joan.—By this shall I, moreover, know that you truly love me. V.

VER. 38. The love which S. Peter bore our Saviour was exceedingly tender, but it was not yet sufficiently strong. S. Bern., Sermon 4, in Cant.—Jesus therefore asks him, *Wilt thou lay down thy life for me?* Do you think yourself sufficiently strong to perform this heroic act for love of me? so far are you from exposing your life for me, that you will shortly deny me. Menochius.

\* V. 23. *Erat recumbens in sinu Jesu*, ver. 23. And *cum recubusset super pectus Jesu*, ver. 25. In the Greek, ver. 23, ἀνακείμενος ἐπὶ τῷ κόλπῳ τοῦ Ἰησοῦ; and ver. 25, ἐπιπεσὼν ἐπὶ τὸ στήθος τοῦ Ἰησοῦ. The word ἀνακείμενος, from ἀνακίσθαι, seems to express no more than the manner in those days of leaning, or lying at table; as in the Latin, accumbere, or discumbere: but ἐπιπεσὼν, from ἐπιπίπτειν ἐπὶ τὸ στήθος, signifies a bowing or falling down on Christ's breast, as it were in a fit of trouble or grief. See the author of the Analysis, Diss. 36. S. Chrys. (hom. 72, p. 423, tom. 8, nov. ed. Ben.) seems to make a difference betwixt these two expressions, when he says: Joannes . . . in sinu Jesu recubat, nec recubat solum, sed in pectus incidit: neque hoc solum quæsitum dignum est, &c., ὁ Ἰωάννης ἀνάκειται εἰς τὸν κόλπον τοῦ Ἰησοῦ, καὶ οὐκ ἀνάκειται μόνον, ἀλλὰ καὶ ἐπὶ στήθει ἐπιπίπτει, καὶ οὐ τοῦτο μόνον ἀξίον ζητήσεως, &c.

CHAP. XIV. VER. 1. After having answered the questions of S. Peter, Jesus again addresses himself to his disciples, and bids them not to be afflicted or troubled at what he says to them. Many Greeks and Latins begin this chapter thus: *Jesus said to his disciples, Let not your hearts be troubled* S. Chrys.—

LET not your heart be troubled. You believe in God, believe also in me.

2 In my Father's house there are many mansions. If not, I would have told you: because I go to prepare a place for you:

3 And if I shall go, and prepare a place for you: I will come again, and will take you to myself, that where I am, you also may be.

4 And whither I go you know, and the way you know.

5 Thomas saith to him: Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith to him: I am the way, and the truth, and the life. No man cometh to the Father, but by me.

7 If you had known me, you would surely have known my Father also: and from henceforth you shall know him, and you have seen him.

8 Philip saith to him: Lord, show us the Father, and it is enough for us.

9 Jesus saith to him: Have I been so long a time with you; and have you not known me? Philip, he that seeth me, seeth the Father also. How sayest thou, Show us the Father?

10 Do you not believe, that I am in the Father, and the Father in me? The words that I speak to you, I speak not of myself. But the Father who abideth in me, he doth the works.

11 Believe you not that I am in the Father, and the Father in me?

12 Otherwise believe for the works themselves. Amen, amen, I say to you, he that believeth in me, the works that I do, he shall do also, and greater than these shall he do: because I go to the Father.

\* Matt. xxvi. 35; Mark xiv. 29; Luke xxii. 23.

Euthym., Leont., Theophyl., Theodor., &c., agree, that our Saviour wished to encourage his apostles, who were so much troubled, because he had said, that Peter should deny him.—*Let not your heart be troubled.* Christ here begins those incomparable discourses to his apostles, which are set down in the next four chapters. His sufferings and death now approaching, he forewarns them not to be troubled. WI.

VER. 2. *In my Father's house.* He does not say of your Father: for though God be the Father of all by creation, and of the just, by the grace of adoption; yet Christ, in several places, calls him his Father, in a quite different sense, that is, as he was his eternal Father, as the ancient interpreters observe. WI.—*These many mansions* signify different degrees of glory in heaven. S. Jer., l. 2, adv. Jovin.

VER. 4. *And whither I go you know, and the way you know.* Thomas replied, *We know neither.* Jesus saith to him, *I am the way.* They knew it, says S. Aug., (tract. 69,) but they did not know that they knew it: they knew their Master, Jesus Christ, and he was the way: they also knew, that is, believed, the kingdom of heaven, but they knew not that he was returning thither: for as yet their imaginations were upon a temporal kingdom. WI.

VER. 7. *If you had known me, you would surely have known my Father also.* That is, (says S. Chrys., S. Cyril, &c.,) did you know me to be his true and eternal Son, you would also know him to be the Father from all eternity. And from henceforth, especially from the coming of the Holy Ghost, you shall know him with a more perfect knowledge.—*And you have seen him*, not as to the Divine nature: in this manner, you have neither seen him, nor me. But,

VER. 9. *He that seeth me, seeth the Father also*:† that is, he seeth him, who is not a man only, but who also, by his Divine nature, am one and the same with the Father: so that he who believes, and as it were sees, or knows by faith, who I am, cannot but know that I am one with my eternal Father; not one person, as the Sabellians fancied, but one in nature and substance. The ancient Fathers take notice against the Arians, that these words, and others that follow in this chapter, could not be true, if Christ was no more than a creature, though ever so perfect, there being an infinite distance betwixt God and the highest of his creatures. WI.

VER. 10. *Do you not believe, that I am in the Father, and the Father in me?* These words confirm the equality of the Father and the Son: nor can they be expounded of an union of affection only, by what Christ told them before, John v. 17. 19. *As the Father worketh till now, so I work*: and *whatsoever things the Father worketh, these also in like manner the Son doth.* WI.

VER. 12. *And greater than these shall he do, because I go to the Father.* Christ speaks of the greatness of visible miracles, and tells them, that after his ascension they shall be enabled, even to do greater miracles than he has yet shown to the world. WI.



13 \*And whatsoever you shall ask the Father in my name, that will I do: that the Father may be glorified in the Son.

14 If you shall ask me any thing in my name, that I will do.

15 If you love me, keep my commandments.

16 And I will ask the Father, and he shall give you another Paraclete, that he may abide with you for ever,

17 The Spirit of truth, whom the world cannot receive, because it seeth him not, nor knoweth him: but you shall know him; because he shall abide with you, and shall be in you.

18 I will not leave you orphans: I will come to you.

19 Yet a little while: and the world seeth me no more. But you see me: because I live, and you shall live.

20 In that day, you shall know that I am in my Father, and you in me, and I in you.

21 He that hath my commandments, and keepeth them: he it is that loveth me. And he that loveth me, shall be loved by my Father: and I will love him, and will manifest myself to him.

22 Judas saith to him, not the Iscariot: Lord, how is it, that thou wilt manifest thyself to us, and not to the world?

23 Jesus answered, and said to him: If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make an abode with him:

\* Matt. vii. 7, and xxi. 22; Mark xi. 24; Infra, xvi. 23.

VER. 13. *That will I do.* He does not now say, this the Father will do: to show that the power of both is equal, and the same. Wi.

VER. 16. *Paraclete.* This is a comforter, or also an advocate: inasmuch as by inspiring prayer, he prays, as it were, in us, and pleads for us.—*For ever.* Hence it is evident, that this Spirit of truth was not only promised to the persons of the apostles, but also to their successors, through all generations. Ch.—I have not changed the word *Paraclete*, which signifies both an advocate and a comforter. *He shall remain with you, and in you, for ever.* What greater happiness, what greater security for the faithful, than to have this Divine promise, the Holy Ghost, the Spirit of truth, remaining with the Church for ever, to protect them, and preserve them from all errors and heresies? Wi.

VER. 19. *The world seeth me no more, after my death: but you shall see me,* conversing with you for forty days, after my resurrection. Wi.

VER. 20. *In that day, when I am risen again, or when the Holy Ghost is come, you shall know that I am in the Father, and how, and in what manner: as also, how I am in you, and you in me.* The Arians and Socinians lay hold on these expressions, and of the words, (chap. xvii. 21,) when Christ prays that his disciples may be one, as he and his Father are one, which words imply no more than a similitude, and an imitation of that union of love, (with which the three Divine Persons love one another,) though at an infinite distance. If the old or new Arians examined, with a sincere desire of finding the truth, (which they ought to seek from many passages in the New Testament, as well as from the sense and tradition of the Church, guided by the promised Spirit of truth,) they might certainly find how different is the union of nature and substance of the eternal Son with his eternal Father, and of that union of the three Divine Persons, when they are said to be one; from that inferior and lesser union of love and affection, by which either God loves his adoptive children, his faithful servants, or they love one another: they would easily discover that many things are said of the unity and union of the Divine Persons, which could not be true, unless they were one and the same God, coeternal and consubstantial, which by no means can be said of God and his creatures, nor of the union of affections only, by which the creatures love one another. Wi.

VER. 22—25. *Lord, how is it? Lit. what is done, or what will be done, that thou art about to manifest thyself to us, and not to the world?* This apostle imagined that the Messiah would make manifest his glory of a temporal kingdom, not to them only, but to all the world. But Christ, by his answer, lets him know, that he spoke only of a manifestation of his love to those that loved him. *If any man love me, my Father will love him, and we will come to him,* that is, the three Divine Persons will come to his soul, in a special manner, so as to bless him with an infusion of graces, and make our abode in his soul. Wi.

VER. 26. *The Paraclete, the Holy Ghost, whom the Father will send in my name, as proceeding also from me: and therefore Christ saith in the next chapter, (ver. 26,) that he himself will send him from the Father. He will teach you all things, &c.* He will give you a more perfect knowledge of all those truths which I have taught you. Wi.—*Teach you all things.* Here the Holy Ghost is promised to the apostles, and their successors, particularly, in order to teach them all truth, and to preserve them from error. Ch.

24 He that loveth me not, keepeth not my words. And the word which you have heard is not mine: but the Father's who sent me.

25 These things have I spoken to you, remaining with you.

26 But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you.

27 Peace I leave with you, my peace I give to you: not as the world giveth, do I give to you. Let not your heart be troubled, nor let it be afraid.

28 You have heard that I said to you: I go away. and I come again to you. If you loved me, you would indeed be glad, because I go to the Father: for the Father is greater than I.

29 And now I have told you before it come to pass: that when it shall come to pass, you may believe.

30 Now I will not speak many things with you. For the prince of this world cometh, and in me he hath not any thing.

31 But that the world may know that I love the Father, and as the Father hath given me commandment so I do. Arise, let us go hence.

## CHAP. XV.

*A continuation of Christ's discourse to his disciples.*

I AM the true vine; and my Father is the husbandman.

† Acts ii. 23.

VER. 28. *The Father is greater than I.*† According to the common exposition, Christ here speaks of himself, as he is made man, which interpretation is drawn from the circumstances of the text, Christ being at that time going to suffer and die, and shortly after to rise again, and ascend into heaven, all which agree to him as he was man, and according to his human nature. But the Arians can take no advantage from these words (though, with divers of the ancient Fathers, we should allow them to be spoken of Christ, as he is the Son of God): the Father may be said in some manner to be greater than the Son, if we consider the order of the Divine processions, that is, that the Father is the first Person, and proceeds from no other; whereas the Son proceeds from the Father. If any one, says S. Chrys., will contend that the Father is greater, inasmuch as he is the cause, from which the Son proceedeth, we will bear with him, and this way of speaking; provided he grant that the Son is not of a different substance, or nature. S. Athanasius allows the same, and takes notice, that though the Father is said to be greater, yet he is not said to be better, nor more excellent than the Son; because they are one and the same in substance, nature, and other perfections. Wi.—The enemies to the Divinity of Christ here triumph, and think they have the confession of Christ himself, that he is less than the Father. But if they would distinguish the two natures of Christ, their arguments would all fall to the ground. Jesus Christ, as man, and a creature, is inferior to his Father, the Creator; but, as God, he is, in every respect, equal to him. S. Basil, S. Aug., &c.

VER. 31. *As the Father hath given me commandment, so I do.*—He again speaks of himself as man.—*Arise, let us go hence.* Yet, by chap. xviii. 1, Christ still continued the like instructions, either in the same place, or in the way to Gethsemani. Wi.

\* V. 7. *Cognoscetis eum*, in the present Greek copies (one excepted) we read, *cognoscitis*, γινώσκετε; Maldonatus judges it the true reading. But not only S. Aug. and the Latin Fathers, but even S. Chrys. reads it in the future tense, γινώσεσθε: and takes particular notice of this reading, τὸ μὲν μέλλοντος. Hom. 73, tom. 8, p. 432, ed. Montfaucon.

† V. 9. Qui videt me, videt et Patrem. See S. Chrys. ὁμ. δδ. p. 435, nov. ed., si alterius esset substantiæ, non hoc dixisset, εἰ δὲ ἐτέρας οὐσίας ἦν οὐκ ἂν τοῦτο εἶπεν. See S. Cyr. p. 777.

‡ V. 28. Pater major me est, ὁ Πατὴρ μείζων μου ἐστίν. S. Chrys. Hom. δε. p. 443, nov. ed. Si quis verò dixerit majorem esse Patrem, ut filii principium, non huic contradicemus, καθ' ὃ αἰτίος τοῦ υἱοῦ, οὐδὲ τοῦτο ἀντεροῦμεν. See S. Athan. Orat. 1, cont. Arianos, p. 362, ed. Ben., non dixit, Pater præstantior est me. κρείττων μου ἐστίν, ne quis eum alium à Patris naturâ esse suspicaretur, sed majores dixit, non quidem magnitudine quadam, aut tempore, sed quia ex ipso Patre gignitur, &c. See S. Aug. tract. 78, p. 699, propter formam servi, dicit, Pater major me est, &c.

CHAP. XV. VER. 1. *I am the true vine.* Christ, says S. Aug., speaks of himself, as man, when he compares himself to a vine, his disciples to the branches, and his Father to the husbandman. He himself, as God, is also the husbandman. Without me you can do nothing, that shall be meritorious of a reward in heaven. 145



2 Every branch in me, that beareth not fruit, he will take away: and every one that beareth fruit, he will purge it, that it may bring forth more fruit.

3 \*Now you are clean, by reason of the word, which I have spoken to you.

4 Remain in me: and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine: so neither can you, unless you abide in me.

5 I am the vine: you the branches: he that abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing.

6 If any one remaineth not in me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth.

7 If you remain in me, and my words remain in you: you shall ask whatever you will, and it shall be done to you.

8 In this is my Father glorified, that you bring forth very much fruit, and become my disciples.

9 As the Father hath loved me, I also have loved you. Remain in my love.

10 If you keep my commandments, you will remain in my love, as I also have kept my Father's commandments, and do remain in his love.

11 These things I have spoken to you: that my joy may be in you, and your joy may be filled.

12 <sup>b</sup>This is my commandment, that you love one another, as I have loved you.

13 Greater love than this no man hath, that a man lay down his life for his friends.

14 You are my friends, if you do the things that I command you.

15 I will not now call you servants: for the servant knoweth not what his lord doth. But I have called you friends: because all things whatsoever I have heard from my Father, I have made known to you.

16 You have not chosen me: but I have chosen you,

<sup>a</sup> Supra, xiii. 10.—<sup>b</sup> Supra, xiii. 34; Eph. v. 2; 1 Thess. iv. 9.—<sup>c</sup> Matt. xxviii. 19.  
<sup>d</sup> 1 John iii. 11, and iv. 7.

VER. 3. See supra, xiii. 10.

VER. 7. On account of our being in this world, we sometimes ask for that which is not expedient for us. But these things will not be granted us, if we remain in Christ, who never grants us any thing, unless it be profitable to us. S. Aug. tract. 81, in Joan.—If we abide in Christ by a lively faith, and his words abide in us by a lively, ardent charity, which can make us produce the fruits of good works, all that we ask will be granted us. V.—These conditional expressions, if you remain in the vine, if you keep my commandments, &c., &c., give us to understand, that our perseverance and salvation are upon conditions, to be fulfilled by us.—S. Aug. de Cor. et Gra., c. 13.

VER. 8. It is the glory of the husbandman, to see his vine well cultivated, and laden with fruit. And it is the glory of God, my Father, to see you filled with faith, charity, and good works, and to behold you usefully employed in the conversion of others. Then will men, seeing your good works, and the fruit of your preaching, among all nations, glorify your heavenly Father, as the author of all these blessings. S. Matt. v. 16. Calmet.

VER. 10. *As I also have kept my Father's commandments.* He still speaks of himself as he was man. Wi.—This frequent admonition, of keeping the commandments, proves that a Christian's life consists not in faith only, but in good works. B.

VER. 14. *You are my friends.* A wonderful condescension, says S. Aug., in our blessed Redeemer, who was God as well as man, to call such poor and sinful creatures his friends; who, when we have done all we can and ought, are still but unprofitable servants. *I have called you my friends, because I have made known to you, &c. Wi.*

VER. 18. *If the world hate you.* The wicked, unbelieving world, hate and persecute you, as they have done me; remember, that the servant must not desire to be treated better than his master. Wi.

VER. 22. *They would not have sin,* or would not be guilty of sin: that is, they might be excused, as to their not believing me to be their Messias: but after so many instructions, which I have given them, and so many, and such

and have appointed you, 'that you should go, and should bring forth fruit, and your fruit should remain: that whatsoever you shall ask of the Father in my name, he may give it to you.

17 'These things I command you, that you love one another.

18 If the world hate you: know ye that it hated me before you.

19 If you had been of the world: the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember my word that I said to you: 'The servant is not greater than his lord. If they persecuted me, 'they will also persecute you: if they have kept my word, they will keep yours also.

21 But all these things they will do to you for my name's sake: because they know not him that sent me.

22 If I had not come, and spoken to them, they would not have sin: but now they have no excuse for their sin.

23 He that hateth me, hateth my Father also.

24 If I had not done among them the works that no other man hath done, they would not have sin: but now they have both seen, and hated both me and my Father.

25 But that the word may be fulfilled which is written in their law: 'They have hated me without cause.

26 <sup>a</sup>But when the Paraclete shall come, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me:

27 And you shall give testimony, because you are with me from the beginning.

## CHAP. XVI.

*The conclusion of Christ's last discourse to his disciples.*

THESE things have I spoken to you, that you may not be scandalized.

2 They will put you out of the synagogues: yea, the

<sup>a</sup> Supra, xiii. 16; Matt. x. 24.—<sup>b</sup> Matt. xxiv. 9.—<sup>c</sup> Psal. xxiv. 19.  
<sup>d</sup> Luke xxiv. 49.

miracles done in their sight, which also were foretold of their Messias, they can have no excuse for their obstinate sin of not believing.

VER. 24. How can this be true, that Christ wrought greater wonders than any one else had ever done? We find recounted in the Old Testament, the miracles of Elias and Eliseus, who raised the dead to life, healed the sick, and brought down fire from heaven; of Moses, who afflicted Egypt with plagues, divided the Red Sea for the passage of the Israelites, and brought water from the rock; of Josue, who stopped the waters of the Jordan for the passage of the children of Israel, and in the battle at Gabaon made the sun and moon stand still; in all which miracles there appears a greater manifestation of power, than in any of the miracles wrought by our Saviour, during his ministry. But to this may be answered, that the miracles of our Saviour were much more numerous than those of any of the saints of the Old Testament, even of Moses himself; particularly when we compare the few years which he preached, and manifested the glory of his Father by his miracles, with the long life of Moses: Christ did not preach full four years, whereas Moses governed the people forty years. Add to this, the ease and authority with which he performs them, which are most sensible proofs of their superiority. But what chiefly distinguishes his miracles from those of the other saints, is, that he performed them in proof of his Divinity, and of his mission, as the deliverer of Israel: whereas the prophets only perform miracles as the ministers of the Lord, and as so many voices, which foretold the Messias. We omit mentioning his resurrection, which at this time he had not performed, but had already foretold, and which was the greatest miracle that has ever been performed. Calmet.—*They have hated both me and my Father:* that is, by hating me, the true Son, who have one and the same nature with my Father, they have also hated him, though they pretend to honour him as God. See on this chap., S. Aug. (tract. 81) and S. Chrys., (hom. 76,) Lat. edit.; hom. 77, in Joan., in the Greek.

VER. 26. *Whom I will send.* The Holy Ghost is sent by the Son: therefore he proceedeth from him also, as from the Father; though the schismatical Greeks think differently (B.); otherwise, as Dr. Challoner says, he could not be sent by the Son.



hour cometh, that whosoever killeth you, will think that he doth a service to God.

3 And these things will they do to you, because they have not known the Father, nor me.

4 But these things I have told you: that when the hour of them shall come, you may remember that I told you.

5 But I told you not these things from the beginning, because I was with you: And now I go to him that sent me: and none of you asketh me: Whither goest thou?

6 But because I have spoken these things to you, sorrow hath filled your heart.

7 But I tell you the truth: it is expedient for you that I go: for if I go not, the Paraclete will not come to you: but if I go, I will send him to you.

8 And when he shall come, he will convince the world of sin, and of justice, and of judgment.

9 Of sin indeed: because they have not believed in me.

10 And of justice: because I go to the Father: and you shall see me no longer:

11 And of judgment: because the prince of this world is already judged.

12 I have yet many things to say to you: but you cannot bear them now.

13 But when he, the Spirit of truth, shall come, he will teach you all truth: for he shall not speak of himself: but what things soever he shall hear, he shall speak: and the things that are to come, he will show you.

14 He shall glorify me: because he shall receive of mine, and will declare it to you.

15 All things whatsoever the Father hath are mine. Therefore, I said, that he shall receive of mine, and will declare it to you.

16 A little while, and now you shall not see me: and again a little while, and you shall see me: because I go to the Father.

17 Then some of his disciples said one to another: What is this that he saith to us: A little while, and you shall not see me: and again a little while, and you shall see me: and because I go to the Father?

18 They said, therefore: What is this that he saith, A little while? we know not what he speaketh.

19 And Jesus knew that they were desirous to ask him: and he said to them: Of this do you inquire among yourselves, because I said: A little while, and you shall not see me; and again a little while, and you shall see me.

20 Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice: and you shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman, when she is in labour, hath sorrow, because her hour is come: but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 So also you now indeed have sorrow, but I will see you again, and your heart shall rejoice: and your joy no man shall take from you.

23 And in that day you shall not ask me any thing. Amen, amen, I say to you: if you ask the Father any thing in my name, he will give it you.

\* Matt. vii. 7, and xxi. 22; Mark xi. 24; Luke xi. 9; Supra, xiv. 13; James i. 5.

CHAP. XVI. VER. 4. *That when the hour of them shall come,\* you may remember that I told you.* This is both the sense and the construction, by the Greek text, which here determines the construction of the Latin. Wi.

VER. 5. *None of you asketh me: Whither goest thou?* S. Peter had put this question, chap. xiii. 36, and Thomas, chap. xiv. 5. The meaning, then, of Christ's words here, seems to be, that having told you, I am going to leave you, and also going to him that sent me, you do not ask, says S. Cyril, to be fully and thoroughly informed about it. Wi.

VER. 6. *Sorrow hath filled your heart: and this sorrow hindereth you from asking, what you should earnestly desire to know.* Wi.

VER. 7. *I tell you . . . it is expedient for you that I go: that I leave you, as to my corporal presence: that I suffer death, for the redemption of all men. —And if I go not, the Paraclete will not come,* according to the order of the Divine decrees: his coming to sanctify you with his gifts, and to teach you all things, is not to be till after my ascension. When I am gone, I will send him to you. The Father and I will send him, for he proceedeth from both. Wi.

VER. 8. *He will convince,† or convict the world.* Others translate, he will reprove the world of sin, &c. These words have occasioned a great many expositions. I here follow S. Cyril, that the Holy Ghost will condemn the Jews, and all obstinate unbelievers, of their sin, in not believing, after so many miracles, and so many pregnant motives, that ought to induce them to submit to the Christian faith. 2ndly, Of justice, by showing the justice and innocence of Christ, and also, that true justice and sanctification cannot be attained to but by his grace. 3rdly, Of judgment, by showing that the world, and the prince of this wicked world, the devil, is justly condemned, his empire in a great measure destroyed, and that all the wicked will be justly condemned, and punished with him. Wi.—The Holy Ghost, by his coming, brought over many thousands, 1st, To a sense of their sin, in not believing in Christ. 2ndly, To a conviction of the justice of Christ, now sitting at the right hand of his Father. And 3rdly, To a right apprehension of the judgment prepared for them that choose to follow satan, who is already judged and condemned. Ch.—The Greek text, in addition, has *ὅτι οὐ πιστεύουσιν εἰς ἐμὲ*, Because they have not believed in me. This accusation and conviction of sin, cannot naturally fall on any, but the incredulous Jews. S. Aug., V. Bede, S. Chrys., Theophyl., and many others, are of opinion that this sin was their disbelief in Jesus, after all the miracles he had done in their presence, after so many prophecies so clearly accomplished in his person, after so many prodigies and wonders, which happened at his death, at his resurrection, and after his resurrection.

VER. 13. *When he, the Spirit of truth, shall come, he will teach you all truth; will direct you and the Church in the ways of truth.—For he shall not speak of himself, or of himself only, because, says S. Aug., he is not from himself, but proceedeth from the Father and the Son.—Whatsoever he shall hear, he shall*

*speak;† this his hearing, says S. Aug., is his knowledge, and his knowledge is his essence, or being, which from eternity is from the Father and the Son. The like expressions are applied to the Son, as proceeding from the Father. John v. 30, and viii. 16, &c. Wi.—If he shall teach all truth, and that for ever, (chap. xi. 26,) how is it possible that the Church can err, or hath erred in matters of faith, at any time, or in any point of doctrine? In this supposition, would not the Holy Ghost have forfeited his title of Spirit of truth?*

VER. 15. *All things whatsoever the Father hath are mine.* The obvious sense of these words, shows, that the Son hath the same nature, and the same substance with the Father, and that he is one, and the same God with him. And by Christ's adding, *therefore he (the Holy Ghost) shall receive of mine*, we are taught that the third Person proceeds both from the Father, and the Son, and that he receives, and has the same perfections. Wi.

VER. 16. *A little while, and now you shall not see me, &c.* Many expound these words in this manner: that after a little while you shall not see me, because even to-morrow I shall be taken from you by death: and again, *after a little while, you shall see me*, because the third day I shall rise again, and converse with you, till my ascension. S. Aug. gives another interpretation, (Tract. 101,) that by the first *little while*, may be understood, the short time till Christ's ascension, and by the latter *little while*, the short time that the apostles were to live in this world; after which they should see, and enjoy Christ for ever in the kingdom of heaven. And this exposition seems to agree better with the following promise. Wi.—S. Chrys., both SS. Cyrills, Theophyl., Euthym., S. Aug., and others, interpret this verse differently; thus: Not long hence, I shall be entirely separated from you; you shall not see me, because I shall go to the Father, by my ascension; but you shall see me again, after a short time, at my second coming, to judge the living and the dead. All the time, that shall pass between my ascension, and my second coming, is in the eyes of God only as a moment. For a thousand years in thy sight are but as yesterday, which is past and gone. Psal. lxxxix. 4. And the apostle calls all time a moment, a time that soon passes. 1 Cor. vii., and 2 Cor. iv.

VER. 20. *Your sorrow shall be turned into joy, chiefly at the end of your mortal life: then you shall have a joy, never to be taken from you.* Wi.

VER. 22. *The joy you will feel at my resurrection, shall ever be unalterable, and unremitted, because there I shall give you assurances and proofs of your future resurrection and immortality.*

VER. 23. *In that day,‡ or at that time, in that happy state, you shall not ask, you shall not need to ask me any questions: nor even desire to have any happiness, but what you will enjoy. But now if you ask, that is, petition for any thing of the Father in my name, he will give it you, whatever graces or assistances you stand in need of: ask them in my name, as I am your chief Mediator, through whose merits all shall be granted you. This is the constant practice of the Church, to ask for all graces through our Lord Jesus Christ. Wi.—In m,*



24 Hitherto you have not asked any thing in my name : Ask, and you shall receive : that your joy may be full.

25 These things I have spoken to you in proverbs. The hour cometh when I will no more speak to you in proverbs, but will show you plainly of the Father.

26 In that day you shall ask in my name : and I say not to you, that I will ask the Father for you.

27 For the Father himself loveth you, because you have loved me, and have believed that I came forth from God.

28 I came forth from the Father, and am come into the world : again I leave the world, and I go to the Father.

29 His disciples say to him : Behold now thou speakest plainly, and speakest no proverb.

30 Now we know that thou knowest all things, and that for thee it is not needful that any man ask thee : in this we believe, that thou camest forth from God.

31 Jesus answered them : Now do you believe ?

32 \*Behold the hour cometh, and is now come, that you shall be dispersed, every man to his own, and shall leave me alone : and yet I am not alone, because the Father is with me.

33 These things I have spoken to you, that in me you may have peace. In the world you shall have distress : but have confidence, I have overcome the world.

## CHAP. XVII.

*Christ's prayer for his disciples.*

\* Matt. xxvi. 31 ; Mark xiv. 27.

*name.* In consequence of this promise, the Church concludeth all her prayers, even those that are addressed to the saints, Per Christum Dominum nostrum, Through Christ our Lord.

VER. 24. *Hitherto you have not asked any thing in my name:* by the merits of me, your Mediator and Redeemer. They were not yet acquainted, says S. Cyril, with this manner of praying and petitioning, as they were afterwards. Wi.

VER. 29, &c. *In this we believe that thou camest forth from God ;* that is, we are more confirmed than ever, that thou art the Messiah, the true Son of God. Yet S. Chrys., S. Cyril, and S. Aug. take notice, that their faith was but imperfect, till after Christ's resurrection, and the coming of the Holy Ghost ; and therefore Christ answered them, (ver. 31, &c.,) *Now do you believe? the hour cometh, that you shall be dispersed, &c.* Wi.

\* V. 4. *Ut cum venerit hora eorum, reminiscamini quæ Ego dixi vobis, &c.* ὅταν ἡ ὥρα, μνημονεύετε αὐτῶν, &c., where the construction is not hora eorum, but reminiscamini eorum, &c.

† V. 8. *Arguet mundum, ἐλέγξει,* which S. Cyr. expounds by *κατακρίνῃ*. See S. Aug. interpretation on that verse, tract. 95, p. 733.

‡ V. 13. *Non loquetur a semetipso,* S. Aug. says on these words, (tract. 99,) quia non est a semetipso. Sed quæcunque audiet, loquetur . . . ab illo audiet, a quo procedit . . . a quo est illi essentia, ab illo scientia, et audientia nihil aliud est quam scientia.

§ V. 23. *Non me rogabitis quicquam, οὐκ ἐρωτήσατε,* which commonly signifies to ask questions : but when it follows, *αἰτήσητε τὸν πατέρα,* this is properly to petition for.

CHAP. XVII. VER. 1. *Glorify thy Son,* by signs and miracles, lest dying so disgraceful a death, I seem to be no more than another man ; *that thy Son may glorify thee,* that my death may make thee praised and glorified. Wi.

VER. 2. *Power over all flesh, that he may give life everlasting to all\* whom thou hast given him.* He speaks of himself, as made man, and the Redeemer of mankind. Wi.—Thou hast given him power over all flesh : by this our Saviour showed, that his preaching was directed, not to the Jews only, but to every nation of the earth. Are then all saved ? Christ has done sufficient for the salvation of all, and if they are not saved, it is the fault, not of him that speaketh, but of those that receive not his word. S. Chrys. hom. 79, in Joan.

VER. 3. *This is life everlasting ;* that is, the way to life everlasting, *that they may know thee, the only true God, and Jesus Christ, whom thou hast sent.*† The Arians, from these words, pretended that the Father only is the true God. S. Aug. and divers others answer, that the sense and construction is, *that they may know thee, and also Jesus Christ thy Son, whom thou hast sent to be the only true God.* We may also expound them with S. Chrys. and others, so that the Father is here called the only true God, not to exclude the Son, and the Holy Ghost, who are the same one true God with the Father ; but only to exclude

THESE things Jesus spoke, and lifting up his eyes to heaven, he said : Father, the hour is come, glorify thy Son, that thy Son may glorify thee.

2 \*As thou hast given him power over all flesh, that he may give life everlasting to all whom thou hast given him.

3 And this is life everlasting : that they may know thee, the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee upon the earth : I have finished the work which thou gavest me to do :

5 And now glorify thou me, O Father, with thyself, with the glory which I had with thee, before the world was.

6 I have manifested thy name to the men whom thou hast given me out of the world. Thine they were, and to me thou gavest them : and they have kept thy word.

7 Now they have known that all things which thou hast given me are from thee.

8 Because the words which thou gavest me, I have given to them : and they have received them, and have known for certain that I came forth from thee, and they have believed that thou didst send me.

9 I pray for them : I pray not for the world, but for them whom thou hast given me : because they are thine :

10 And all mine are thine, and thine are mine : and I am glorified in them.

11 And now I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep

b Matt. xxviii. 18.

the false gods of the Gentiles. Let the Socinians take notice, that (1 John v. 20) the Son of God, Christ Jesus, is expressly called *the true God*, even with the Greek article, upon which they commonly lay so much stress. Wi.

VER. 5. *And now glorify thou me, O Father, with thyself, with the glory which I had with thee, before the world was.* *Glorify me,* is the same as make me known to men ; so that the sense may be, make men know, that I had the same glory *with thee*, before the world was created, and from all eternity. Others understand, that Christ, as man, here prays, that his eternal Father would make known to men that glory, which it was decreed from eternity should be given him : that is, that all creatures should be made subject to him, even as he was man, and appointed to be judge of the living and the dead. See 1 Cor. xv. 26 ; Ephes. i. 22. Wi.

VER. 6. *To the men whom thou gavest me out of the world.* By whom we may understand his apostles and disciples. *They were thine,* and also mine, as I am God. See ver. 10.—*And to me thou gavest them,* inasmuch as I am become man, their Saviour, their Redeemer, &c. Wi.

VER. 7, 8. *Now they have known that all things which thou gavest me are from thee.* That is, says S. Aug.,† they now know, and will know more perfectly hereafter, that I myself am from thee, or proceed from thee, and am sent by thee to redeem the world. Wi.

VER. 9. *I pray for them : I pray not for the world.* That is, now in this prayer, when I desire special graces and assistances for them, to discharge their duty, as my apostles ; yet we must take notice that (ver. 20) Christ prayed for all those, who should believe in him. He also prayed (Luke xxiii. 34) for all, even for those that crucified him, *Father, forgive them, for they know not what they do.* Wi.

VER. 10. *And all mine are thine, and thine are mine.* They must needs be equal, says S. Aug., to whom equally belong all things, and all persons ; on which words, S. Chrys. also says, (hom. 81,) *Do you see the equality?* Wi.—And all mine are thine, and thine are mine : as if he said, whatever thou hast given to me, remains still thine, for mine are thine ; and whatever is thine, is likewise mine, for thine are all mine. S. Chrys. hom. 80, in Joan.

VER. 11. *And now I am no more in the world :* that is, I am now leaving the world, as to a corporeal and visible presence : yet S. Aug. takes notice, that Christ saith afterwards, (ver. 13,) *these things I speak in the world :* therefore he was still for some short time in the world. And as to his true invisible presence with his Church, he gave us this promise, (Matt. xxviii. 20,) *Behold, I am with you all days, even to the end of the world.*—*Keep them in thy name, whom thou hast given me.*‡ Christ, as man, says S. Aug., asks of his Father, to preserve those disciples, whom he had given him, who were to preach the gospel to the world.—*That they may be one, as we also are.* These words cannot signify an equality, nor to be one in nature and substance, as the Divine Persons are one, but only that they may imitate, as much as they are able, that union of love and affection. See S. Chrys., S. Cyril, and S. Aug., on these words. Wi.



them in thy name, whom thou hast given me: that they may be one, as we also are.

12 While I was with them, I kept them in thy name. \*Those whom thou gavest me, I have kept: and none of them hath perished, except the son of perdition, <sup>b</sup>that the Scripture may be fulfilled.

13 And now I come to thee: and these things I speak in the world, that they may have my joy filled in themselves.

14 I have given them thy word, and the world hath hated them, because they are not of the world: as I also am not of the world.

15 I do not ask that thou take them away out of the world, but that thou preserve them from evil.

16 They are not of the world: as I also am not of the world.

17 Sanctify them in truth. Thy word is truth.

18 As thou hast sent me into the world, I also have sent them into the world.

19 And for them I do sanctify myself: that they also may be sanctified in truth.

20 And not for them only do I pray, but for those also who through their word shall believe in me.

21 That they all may be one, as thou, Father, in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou hast given me, I have given to them: that they may be one, as we also are one.

23 I in them, and thou in me: that they may be made perfect in one: and that the world may know that thou hast sent me, and hast loved them, as thou hast also loved me.

\* Infra, xviii. 9.—<sup>b</sup> Psal. cviii. 8.—2 Kings xv. 23; Matt. xxvi. 36;

VER. 12. While I was with them, I kept them in thy name. He still speaks, says S. Chrys., as man, and after a human manner, by mentioning the advantage they seemed to enjoy, as long as he conversed visibly with them on earth, not that his invisible presence should be less beneficial to them.—And none of them hath perished, except the son of perdition. || the wretched Judas, whose fall was foretold in the Scriptures. Psal. cviii. He hath perished, that is, now is about being lost by his own fault, says S. Chrys., on this place. And S. Aug., on Psal. cxxxviii. How did the devil enter into the heart of Judas? he could not have entered, had not he given him place. Wi.—That the Scripture may be fulfilled; this does not any ways show that it was the will of God that Judas should be lost; but only, that what happened to Judas was conformable to the prophecies, and not occasioned by them. Who will doubt, says S. Aug., (lib. de Unit. Eccl. c. 9,) but that Judas might, if he pleased, have abstained from betraying Christ. But God foretold it, because he foresaw clearly the future perversity of his disposition. Calmet.—See above, (xiii. 18,) one of the principal passages of Scripture, relative to the treachery of Judas, in which the traitor's crime had been predicted.

VER. 18. As thou hast sent me into the world, I also have sent them into the world. He speaks of that mission, which agreed to him, as he was man, and become man for the salvation of mankind, to which also the apostles, and their successors, were to co-operate, as the ministers and instruments of Christ, by virtue of their mission from him. Wi.

VER. 19. And for them I do sanctify myself. S. Aug. expounds it, I sanctify them, who are my members, in myself. The interpretation of S. Chrys. and S. Cyril seems preferable, that to sanctify in the style of the Scriptures, is oftentimes the same as to offer up a sacrifice: so the sense here is, I sacrifice, and offer up myself on the cross for them, and all mankind. Wi.—By this Christ shows, that he sanctified the apostles, by sanctifying himself; because they are the members of his body. S. Aug. tract. 107, in Joan.

VER. 20. After having prayed for his apostles in particular, he now begins to pray for all that would afterwards, by their preaching, believe in his name (S. Aug. tract. 109, in Joan.); and by this he likewise comforts his disciples, showing them that they would prove the instruments of the salvation of others. S. Chrys. hom. 80, in Joan.

VER. 22. The glory which thou gavest me, I have given to them. S. Chrys. expounds this of the power of working miracles: S. Aug. rather understands the glory of heaven, which he had given, prepared, and designed to give them in heaven. This seems to be the sense by the 24th verse, where he says, Father, I will that where I am, they also whom thou hast given me, may be with me. Wi.

24 Father, I will that where I am, they also whom thou hast given me, may be with me: that they may see my glory, which thou hast given me: because thou hast loved me before the foundation of the world.

25 Just Father, the world hath not known thee: but I have known thee: and these have known, that thou hast sent me.

26 And I have made known thy name to them, and will make it known: that the love wherewith thou hast loved me, may be in them, and I in them.

## CHAP. XVIII.

The history of the Passion of Christ.

WHEN<sup>c</sup> Jesus had said these things, he went forth with his disciples over the brook Cedron, where there was a garden, into which he entered with his disciples.

2 Now Judas also, who betrayed him, knew the place: because Jesus had often resorted thither together with his disciples.

3 \*Judas, therefore, having received a band of men, and servants, from the chief priests and the Pharisees, cometh thither with lanterns, and torches, and weapons.

4 Jesus, therefore, knowing all things that were to come upon him, went forward, and said to them: Whom seek ye?

5 They answered him: Jesus of Nazareth. Jesus saith to them: I am he. And Judas also, who betrayed him, stood with them.

6 As soon, then, as he had said to them: I am he: they went backward, and fell to the ground.

7 Again, therefore, he asked them: Whom seek ye? And they said: Jesus of Nazareth.

Mark xiv. 32; Luke xxii. 39.—<sup>c</sup> Matt. xxvi. 47; Mark xiv. 43; Luke xxii. 47.

\* V. 2. Ut omne quod dedisti ei, det eis vitam æternam, *ἵνα πάντες οἱ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον*. That is, ut omnibus quos dedisti, &c.

† V. 3. Ut cognoscant te, &c. S. Aug. (Tract. 105, p. 671.) Ordo verborum est, ut te, et quem misisti Jesum Christum, cognoscant solum verum Deum. See also S. Amb., (l. 5, de Fide, c. 2, t. 4, p. 138,) where he treats of this verse at large. S. Chrys. gives this interpretation, (Hom. 79,) Solum verum Deum, &c., ad eorum qui dii non sunt differentiam. In the Greek, (Hom. 80, p. 474, t. 8,) ed. Montfaucon, *πρὸς αὐτὴν διαστολὴν τῶν οὐκ ὄντων θεῶν φησι*. So likewise S. Greg. Naz. Orat. 36, p. 586.

‡ V. 7. Quia omnia quæ dedisti mihi, abs te sunt. That is, says S. Aug., (Tract. 106, p. 767,) cognoverunt, quia abs te sum, &c.

§ V. 11. Serva eos in nomine tuo, quos dedisti mihi. Some Greek MSS. have, in nomine tuo, quod dedisti mihi, *ὃ δέδωκας μοι*. Or, as S. Cyril reads, *ἐν ὀνοματί σου ᾧ δέδωκας μοι*, which is the same, by a Grecism, as *ὃ δέδωκας*.—Ut sunt unum sicut et nos. S. Chrys. says, Non æqualitate, sed pro humanâ facultate, or quantum hominibus fas est, *ὡς ἀνθρώποις δύνατον*, (Hom. πβ. p. 484,) nov. ed. Ben.

|| V. 12. Cum essem cum eis, &c. He speaks, says S. Chrys., as man, *ὡς ἄνθρωπος διαλέγεται*. Hom. πα. p. 480.—Ibid. nisi filius perditionis, *εἰ μὴ*, &c., nisi, it is not, ἀλλὰ, sed.—Non perdam, that is, says S. Chrys., in the same place, quantum in me erit, non perdam . . . non me impellente, vel relincente: quod si spontè resiliant, non ex necessitate traham, *εἰ δὲ ἀφ' ἑαυτῶν ἀποδηῶσι, πρὸς ἀνάγκην οὐχ ἔλκω*. S. Aug., Quomodo diabolus intravit in cor Judæ, non intraret, nisi ille locum daret.

¶ V. 19. Sanctifico meipsum. Quid est hoc, says S. Aug., (Tract. 108,) nisi eos in meipso sanctifico, quoniam membra ejus sunt? S. Chrys., (Hom. πβ. p. 484,) Offero tibi sacrificium, *προσφέρω σοι θυσίαν*. S. Cyril says the same, l. 11, in Joan. p. 989.

CHAP. XVIII. VER. 1. Over the torrent, or brook Cedron,\* which ran betwixt Jerusalem and Mount Olivet, in the valley of Cedron, or of Hennom, or c<sup>1</sup> Josaphat, not of Cedars, as in many Greek copies. See the history of Christ's Passion, Matt. xxvi. and xxvii. Wi.

VER. 5. Jesus here asks them, whom they were seeking, not as if he were ignorant of their errand, but to show them, that of their own power they could do nothing, because though he, whom they sought, was present, and stood before them, yet, they did not know him. Theophyl.

VER. 6. Jesus again shows the Jews his power, and works another miracle before them, to give them another opportunity of being converted; but they would



8 Jesus answered, I have told you, that I am he: if, therefore, you seek me, let these go their way.

9 That the word might be fulfilled which he said: \*Of them whom thou hast given me, I have not lost any one.

10 Then Simon Peter having a sword, drew it, and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus.

11 Then Jesus said to Peter: Put up thy sword into the scabbard. The chalice which my Father hath given me, shall I not drink it?

12 Then the band, and the tribune, and the servants of the Jews, took Jesus, and bound him:

13 And they led him away to <sup>b</sup>Annas first; for he was father-in-law to Caiphas, who was the high priest of that year.

14 Now Caiphas was he, <sup>c</sup>who had given the counsel to the Jews: that it was expedient that one man should die for the people.

15 And Simon Peter followed Jesus, and so did another disciple. And that disciple was known to the high priest, and went in with Jesus into the court of the high priest.

16 But Peter stood at the door without. <sup>d</sup>Then the other disciple, who was known to the high priest, went out, and spoke to the portress, and brought in Peter.

17 And the maid that was portress, said to Peter: Art not thou also one of this man's disciples? He saith: I am not.

18 Now the servants and officers stood at a fire of coals, because it was cold, and warmed themselves: and with them was Peter also standing, and warming himself.

19 The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him: I have spoken openly to the world: I have always taught in the synagogue, and in the temple, whither all the Jews resort: and in private I have spoken nothing.

21 Why askest thou me? ask them who have heard what I have spoken to them: behold they know what things I have said.

22 And when he had said these things, one of the officers standing by, gave Jesus a blow, saying: Answerest thou the high priest so?

23 Jesus answered him: If I have spoken ill, give testimony of the evil: but if well, why striketh thou me?

\* Supra, xvii. 12.—<sup>b</sup> Luke iii. 2.—<sup>c</sup> Supra, xl. 49.—<sup>d</sup> Matt. xxvi. 58; Mark xiv. 54; Luke xxii. 55.—<sup>e</sup> Matt. xxvi. 57; Mark xiv. 53; Luke xxii. 54.

not: they still persevere in their hardness of heart; he therefore now delivers himself up to them, as now they can have no excuse for their incredulity. S. Chrys.

VER. 15. Peter followed Jesus, but at a distance, for he was afraid. And so did another disciple. S. Jerom and S. Chrys., and after him, Theophyl., with some others, believe that this other disciple was S. John himself. Calmet.

VER. 17. S. John gives here Peter's first denial, which is reunited to the other two, by all the preceding evangelists. This is one of the circumstances, which the others may have neglected, to unite three similar facts, and relating to the same object. V.—S. Peter, the prince and head of the Church, was permitted to fall, to teach him to behave with more mildness and condescension to those, whom he would afterwards have to raise out of the same miserable state of sin. One weak and frail man is placed over another, that seeing him unhappily fallen, he may give him his kind and helping hand, to free him from that unhappy state, in which he knows himself to have been. S. Chrys.

VER. 24. Annas sent him bound to Caiphas. Christ was but a little while there: for both the box on the ear given to our Saviour, and S. Peter's denial, were at the house of Caiphas: so that S. John does not here observe the order of time. Wi.

VER. 28. That they might eat the Pasch. They who by the Pasch will

24 \*And Annas sent him bound to Caiphas, the high priest.

25 And Simon Peter was standing, and warming himself. <sup>f</sup>They said, therefore, to him: Art not thou also one of his disciples? He denied it, and said: I am not.

26 One of the servants of the high priest, a kinsman to him whose ear Peter cut off, said to him: Did I not see thee in the garden with him?

27 Then Peter again denied: and immediately the cock crew.

28 <sup>g</sup>Then they led Jesus from Caiphas to the governor's hall. And it was morning: and they went not into the hall,<sup>h</sup> that they might not be defiled, but that they might eat the Pasch.

29 Pilate, therefore, went out to them, and said: What accusation bring you against this man?

30 They answered, and said to him: If he were not a malefactor, we would not have delivered him up to thee.

31 Pilate then said to them: Take him you, and judge him according to your law. The Jews, therefore, said to him: It is not lawful for us to put any one to death.

32 <sup>i</sup>That the word of Jesus might be fulfilled, which he said, signifying what death he should die.

33 <sup>k</sup>Pilate, therefore, went into the hall again, and called Jesus, and said to him: Art thou the king of the Jews?

34 Jesus answered: Sayest thou this thing of thyself, or have others told it thee of me?

35 Pilate answered: Am I a Jew? Thy nation and the chief priests have delivered thee up to me: what hast thou done?

36 Jesus answered: My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews: but now my kingdom is not from hence.

37 Pilate, therefore, said to him: Art thou a king then? Jesus answered: Thou sayest that I am a king. For this was I born, and for this came I into the world: that I should give testimony to the truth: every one that is of the truth, heareth my voice.

38 Pilate saith to him: What is truth? And when he had said this, he went forth again to the Jews, and saith to them: I find no cause in him.

<sup>f</sup> Matt. xxvi. 69; Mark xiv. 67; Luke xxii. 56.—<sup>g</sup> Matt. xxvii. 2; Mark xv. 1; Luke xxiii. 1  
<sup>h</sup> Acts x. 28, and xi. 3.—<sup>i</sup> Matt. xx. 19.—<sup>k</sup> Matt. xxvii. 11; Mark xv. 2; Luke xxiii. 3.

always understand the Paschal lamb, look upon it certain from these words, that the Scribes and Pharisees, at least, had deferred eating the Paschal lamb till Friday, the 15th day, in the evening: but there are passages in the Scripture, which show, that the word *Pasch*, or *Phase*, comprehends, not only the Paschal sacrifice of the lamb, but also all the sacrifices that were to be eaten with unleavened bread, during the seven days of the Paschal solemnity, as Deut. xvi. 2. *Thou shalt offer up the Phase, or Pasch, to the Lord, of sheep and oxen.* And 1 Par. xxxv. 8, *They gave to the priests to make the Phase, or Pasch, in altogether two thousand six hundred small cattle, and three hundred oxen.* The oxen, therefore, were also given to make up the Pasch, and were comprehended by the word *Pasch*, or *Phase*. It might, therefore, be these Paschal sacrifices, and not the Paschal lamb, which the priests designed to partake of, and therefore would not enter into the palace of Pilate. See Tillemont against Lamy, on the second passage out of S. John, tom. 2, p. 696. See also the Lexicon of Mr. Heure, on the word *Pâque*. Wi.

VER. 35. It pleased God, that Christ, who was to die both for the Jews and the Gentiles, should be betrayed by the one, and put to death by the other. B.

\* V. 1. Cedron, not Cedrorum. In most Greek copies τὸν Κέδρων. In some MSS. τοῦ Κέδρον. So the Protestant translation, the brook Cedron.



39 \*But you have a custom that I should release one unto you at the Pasch: will you, therefore, that I release unto you the king of the Jews?

40 Then they all cried again, saying: Not this man, but Barabbas. And Barabbas was a robber.

## CHAP. XIX.

*The continuation of the history of the Passion of Christ.*

**T**HEN, therefore, Pilate took Jesus, and scourged him.

2 And the soldiers plating a crown of thorns, put it upon his head: and about him they put a purple garment.

3 And they came to him, and said: Hail king of the Jews: and they gave him blows.

4 Pilate, therefore, went forth again, and saith to them: behold I bring him forth to you, that you may know that I find no cause in him.

5 (So Jesus came forth bearing the crown of thorns, and the purple garment.) And he saith to them: Behold the man.

6 When the chief priests, therefore, and the officers, had seen him, they cried out, saying: Crucify him, crucify him. Pilate saith to them: Take him, you, and crucify him; for I find no cause in him.

7 The Jews answered him: We have a law; and according to the law he ought to die, because he made himself the Son of God.

8 When Pilate, therefore, had heard this saying, he feared the more.

9 And he entered into the hall again; and he said to Jesus: Whence art thou? But Jesus gave him no answer.

10 Pilate, therefore, said to him: Speakest thou not to me? knowest thou not that I have power to crucify thee, and I have power to release thee?

11 Jesus answered: Thou shouldst not have any power against me, unless it were given thee from above. Therefore, he that hath delivered me to thee, hath the greater sin.

12 And from thenceforth Pilate sought to release him. But the Jews cried out, saying: If thou release this man, thou art not Cæsar's friend. For whosoever maketh himself a king, speaketh against Cæsar.

13 Now when Pilate had heard these words, he

brought Jesus forth: and sat down in the judgment-seat, in the place that is called Lithostrotos, and in Hebrew, Gabbatha.

14 And it was the Parasceve of the Pasch, about the sixth hour, and he saith to the Jews: Behold your king.

15 But they cried out: Away with him, away with him, crucify him. Pilate saith to them: Shall I crucify your king? The chief priests answered: We have no king but Cæsar.

16 Then, therefore, he delivered him to them to be crucified. And they took Jesus, and led him forth.

17 And bearing his own cross, he went forth to that place which is called Calvary, but in Hebrew, Golgothá:

18 Where they crucified him, and with him two others, one on each side, and Jesus in the midst.

19 And Pilate wrote a title also; and he put it upon the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS.

20 This title, therefore, many of the Jews read; because the place, where Jesus was crucified, was near to the city; and it was written in Hebrew, in Greek, and in Latin.

21 Then the chief priests of the Jews said to Pilate: Write not, The king of the Jews: but that he said, I am the king of the Jews.

22 Pilate answered: What I have written, I have written.

23 Then the soldiers, when they had crucified him, took his garments, (and they made four parts, to every soldier a part,) and also his coat. Now the coat was without seam, woven from the top throughout.

24 They said then one to another: Let us not cut it but let us cast lots for it, whose it shall be; that the Scripture might be fulfilled, saying: They have parted my garments among them; and upon my vesture they have cast lot. And the soldiers indeed did these things.

25 Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalene.

26 When Jesus, therefore, saw his mother, and the disciple standing, whom he loved, he saith to his mother: Woman, Behold thy son.

\* Matt. xxvii. 15; Mark xv. 6; Luke xxiii. 17.—b Matt. xxvii. 27; Mark xv. 16.

\* Matt. xxvii. 33; Mark xv. 22; Luke xxiii. 33.—d Matt. xxvii. 35; Mark xv. 24; Luke xxiii. 34.—e Psal. xxi. 19.

CHAP. XIX. VER. 1. Pilate's motive for ordering our Saviour to be scourged, was no other than this; that the Jews might be satisfied with these his numerous sufferings, and might no longer seek his death. For the same reason, likewise, he permitted his soldiers to inflict those unheard of cruelties, related in the sequel. S. Aug. tract. 110, in Joan.

VER. 11. Unless it were given, or permitted thee from above. Therefore, he that delivered me to thee, hath the greater sin. Some expound this of Judas; others, rather of the high priest Caiphas, with the Jewish council: for they could not be ignorant, that Jesus was their Messiah, having seen the miracles Jesus did, and knowing the predictions of the prophets. Wi.

VER. 14. The Parasceve of the Pasch; that is, the day before the Paschal sabbath. The eve of every sabbath was called the Parasceve, or day of preparation. But this was the eve of a high sabbath, viz. that which fell in the Paschal week. Ch.—It was about the sixth hour, when they crucified him. S. Mark, in his Gospel, says, it was at the third hour that Jesus was crucified. These two evangelists are easily reconciled, if we consider, that according to the custom of the Jews, all that took place between the third and sixth hour of their day, was said to have happened in the third hour; their days being divided into four parts of three hours each, in the same manner as the nights were into four watches, of three hours each. S. Mark, therefore, might say very well, that the crucifixion of our Saviour took place in the third hour; though it might have been towards the conclusion of this general division of the day: whilst S. John, with a reason equally as good, says, that it happened about the sixth hour. John Nicolaus, in his marginal notes on S. Thomas's Aurea Catena.

VER. 20. As there were probably many Gentiles at Jerusalem at this time, on account of the festival day, this inscription was written in three different languages, that all might be able to read it. S. Chrys. hom. 84, in Joan.—It was written in Hebrew, on account of the Jews, who gloried in the law of God; in Greek, on account of the wise men of all nations; and in Latin, because of the Romans, who at that time commanded almost every nation of the earth. S. Aug. tract. 118, in Joan.

VER. 23. They made four parts. Christ's upper garment had seams, which the four executioners could easily divide: but his under garment, or vest, was without seam, so that being cut, it would have been of no use. Wi.—This coat without seam is a figure of the unity of the Church. S. Cyp. de Unit. Eccles.—S. Alexander, in the fourth century, says of the Arians, That seamless garment, which the murderers of Jesus Christ would not divide, these men have dared to rip asunder. Τοῦ ἀσκηκτον χιτῶνα σχίσαι ἐρολυσαν.

VER. 25. There stood by the cross . . . his mother. And so near to him, that from the cross he both spoke to her, and also to S. John. Wi.

VER. 26. Though there were other holy women standing by the cross, he takes notice of none but his mother, teaching us, by this, what we owe to our parents. For although it is our duty to disown them, when they place obstacles in our way to salvation; yet when they do not thus impede us, we owe every thing to them, and must prefer them to all. S. Chrys. hom. 84, in Joan.—We learn also here, what should be our respect and confidence in this Virgin Mother, so highly honoured by her Divine Son.

VER. 27. The disciple took her to his own\* home, or into his own care, not for his mother, by the Greek expression. See S. Chrys. and S. Aug. Wi.



27 After that, he saith to the disciple: Behold thy mother. And from that hour the disciple took her to his own.

28 Afterwards Jesus knowing that all things were now accomplished, \*that the Scripture might be fulfilled, said: I thirst.

29 Now there was a vessel set there full of vinegar. And they putting a sponge full of vinegar about hyssop, offered it to his mouth.

30 When Jesus, therefore, had taken the vinegar, he said: It is consummated. And bowing his head, he gave up the ghost.

31 Then the Jews, (because it was the Parasceve,) that the bodies might not remain upon the cross on the sabbath day, (for that was a great sabbath day,) besought Pilate that their legs might be broken, and that they might be taken away.

32 The soldiers, therefore, came; and they broke the legs of the first, and of the other that was crucified with him.

33 But when they came to Jesus, and saw that he was already dead, they did not break his legs.

34 But one of the soldiers opened his side with a spear, and immediately there came out blood and water.

35 And he that saw it, gave testimony; and his testimony is true. And he knoweth that he saith true; that you also may believe.

36 For these things were done, that the Scripture might be fulfilled: \*You shall not break a bone of him.

37 And again another Scripture saith:† They shall look on him whom they pierced.

38 †And after these things, Joseph of Arimathea (because he was a disciple of Jesus, but in private, for fear of the Jews) besought Pilate that he might take away the body of Jesus. And Pilate permitted him. He came, therefore, and took away the body of Jesus.

39 And Nicodemus also came; \*he who at first came to Jesus by night, bringing a mixture of myrrh and aloes, about a hundred pound.

40 They took, therefore, the body of Jesus, and bound

it in linen cloths with the spices, as it is the custom with the Jews to bury.

41 And there was in the place, where he was crucified, a garden; and in the garden a new sepulchre, wherein no man had yet been laid.

42 There, therefore, by reason of the Parasceve of the Jews, they laid Jesus, because the sepulchre was nigh at hand.

## CHAP. XX.

*Christ's resurrection, and manifestation to his disciples.*

AND<sup>†</sup> on the first day of the week, Mary Magdalene cometh in the morning, it being yet dark, to the sepulchre; and she saw the stone taken away from the sepulchre.

2 She ran, therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith to them: They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter, therefore, went out, and that other disciple, and they came to the sepulchre.

4 And they both did run together, and that other disciple outran Peter, and came first to the sepulchre.

5 And when he stooped down, he saw the linen cloths lying; but yet he went not in.

6 Then cometh Simon Peter, following him, and went into the sepulchre, and saw the linen cloths lying,

7 And the napkin, that had been about his head, not lying with the linen cloths, but apart, wrapt up into one place.

8 Then that other disciple also went in, who came first to the sepulchre: and he saw, and believed.

9 For as yet they knew not the Scripture, that he must rise again from the dead.

10 So the disciples went away again to their home

11 †But Mary stood without at the sepulchre, weeping. Whilst she was then weeping, she stooped down, and looked into the sepulchre:

12 And she saw two angels in white, sitting, one at the head, and one at the feet, where the body of Jesus had been laid.

\* Psal. lxxviii. 22.—† Exod. xii. 46; Num. ix. 12.—‡ Zac. xii. 10.—§ Matt. xxvii. 57; Mark xv. 43; Luke xxiii. 50.

\* Supra, III. 2.—† Matt. xxviii. 1; Mark xvi. 1; Luke xxiv. 3.—‡ Matt. xxviii. 1; Mark xvi. 5; Luke xxiv. 4.

VER. 31. *Because it was the Parasceve.* It is also called, (ver. 14,) *the day of preparation of the Pasch.* Lit. *the Parasceve of the Pasch.* And, (ver. 31,) *the Jews, because it was the preparation, that the bodies might not remain on the cross on the sabbath, for that was a great sabbath day, &c.* Some pretend, by these expressions, to prove, that Friday, the year Christ suffered, was not the first and great day of the feast of Azymes, but only the day of preparation, and that on Friday night the Jews eat the Paschal lamb, and not the night before, or Thursday night, as Christ had done with his disciples. But according to the common exposition, Friday is here called *the day of preparation*, for the great and solemn sabbath, which happened in the Paschal week. See Tillemont on the 5th passage out of John, p. 698, § 11, and 12. Wi.

VER. 34. *There came out blood and water, which naturally could not come from a dead body.* Wi.—Hence it is, that the sacred mysteries flow; as often, therefore, as thou approachest the awful cup, approach it as if thou wert going to drink from thy Saviour's sacred side. S. Chrys. hom. 84, in Joan.—The holy Fathers say, that the spouse of Jesus Christ was here taken out of his side, whilst sleeping on the cross, as Eve was from Adam's side, when he was cast asleep in Paradise.

VER. 36. *You shall not break a bone of him.* This, which was literally spoken of the Paschal lamb, (Exod. xii. 16,) the evangelist applies to Christ, of whom the lamb was a figure. Wi.—This had been said of the Paschal lamb, which was a figure of Jesus Christ. Exod. xii. 46, and Numb. ix. 12.

VER. 37. This text is from Zac. xii. 10, and seems to refer most literally to Jesus Christ.

VER. 39. *About a hundred pound.* This seems a great quantity. It may be,

they did not use it all. And besides, it was the custom of the Jews, at their great burials, to cover the body with spices and perfumes. Wi.

VER. 41. This is added, lest it should be said, that it was not Christ, but some other, that rose from the dead; or at least, that he rose by the virtue of some other person reposing there. Calmet.

\* V. 27. *Accipit eam discipulus in sua.* Not in suam. εἰς τὰ ἴδια.

CHAP. XX. VER. 1. As our Saviour had been interred in great haste, the holy women, who had before accompanied Jesus in all his journeys, brought perfumes to embalm his sacred body again, in a manner more proper, than Nicodemus and Joseph of Arimathea had been able to do before. S. John makes mention of Mary Magdalene only, because it was his intention to give a particular relation of all that she did: but we learn from the other evangelists, that there were three holy women at the sepulchre together, viz. Mary Magdalene, Mary, the mother of James, and Salome. Calmet.—This was on the first day of the week, the morrow of the sabbath. V.

VER. 5. *He saw the linen cloths lying.* S. Chrys. takes notice, that Christ's body being buried with myrrh, the linen would stick as fast to the body as pitch, so that it would be impossible to steal, or take away the body, without the linen cloths. Wi.

VER. 8. *He saw, and believed.* He did not yet believe that Jesus was risen from the dead, because he was still ignorant that he was to rise from the dead. For although the apostles had so often heard their Divine Master speak in the most plain terms of his resurrection, still being so much accustomed to parables, they



13 They say to her: Woman, why weepest thou? She saith to them: Because they have taken away my Lord: and I know not where they have laid him.

14 When she had said these words, she turned herself back, and saw Jesus standing: and she knew not that it was Jesus.

15 Jesus saith to her: Woman, why weepest thou? whom seekest thou? She thinking that it was the gardener, saith to him: Sir, if thou hast taken him away, tell me where thou hast laid him: and I will take him away.

16 Jesus saith to her: Mary. She turning, saith to him, Rabboni, (that is to say, Master).

17 Jesus saith to her: Do not touch me, for I have not yet ascended to my Father: but go to my brethren; and say to them: I ascend to my Father and to your Father, to my God and your God.

18 Mary Magdalene cometh, telling the disciples: I have seen the Lord, and these things he said to me.

19 Now when it was late that same day, being the first day of the week, and the doors were shut, where the disciples were gathered together for fear of the Jews: Jesus came and stood in the midst, and said to them: Peace be to you.

20 And when he had said this, he showed them his

hands, and his side. The disciples therefore, were glad, when they saw the Lord.

21 And he said to them again: Peace be to you. As the Father hath sent me, I also send you.

22 When he had said this, he breathed on them: and he said to them: Receive ye the Holy Ghost:

23 Whose sins you shall forgive, they are forgiven them: and whose you shall retain, they are retained.

24 Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came.

25 The other disciples, therefore, said to him: We have seen the Lord. But he said to them: Unless I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe.

26 And after eight days, his disciples were again within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said: Peace be to you.

27 Then he saith to Thomas: Put in thy finger hither, and see my hands, and bring hither thy hand, and put it into my side: and be not incredulous, but faithful.

28 Thomas answered, and said to him: My Lord, and my God.

29 Jesus saith to him: Because thou hast seen me,

\* Mark xvi. 12; Luke xxiv. 36; 1 Cor. xv. 5.

† Matt. xviii. 18.

did not understand, and imagined something else was meant by these words. S. Aug. tract. 120, in Joan.

VER. 15. *If thou hast taken him away.* Thinking him, as the evangelist remarks, to be the gardener, how comes it, that without saying whom she sought, she asks if he had taken him away? Because such was the ardour of her love, that she could not imagine any one could think of any other but him, of whom her own mind was so full. S. Greg. hom. 25, in Evan.

VER. 16. *Jesus saith to her: Mary.* Magdalene, now in grief and tears, knew not Jesus, till he called upon her by her name, and with his usual voice: then, with joy, she cried out, *Rabboni, Master.* And Jesus saith to her, *Touch me not, &c.* The meaning of which words seems to be: I am not yet leaving thee, nor ascending to the Father, so that thou mayest have time enough to embrace my feet afterwards; now go to my disciples, &c. Wi.

VER. 17. I will not leave you again; be not in a hurry to touch me; you shall all have this pleasure. I will remain with you some time, before my ascension. Announce my resurrection to my apostles. You shall see me again. This is the interpretation most modern commentators put upon this place. Calmet.

VER. 19. *And the doors were shut, or being shut;* and remaining still shut, his glorified body entered by penetration through the doors, as he did at his resurrection. Maldonate takes notice, that Calvin was the first that denied this, against the belief of all the ancient Fathers and interpreters, who call this a miracle of Divine power. Wi.—The same power, which could bring Christ's whole body, entire in all its dimensions, through the doors, can, without the least question, make the same body really present in the sacrament; though both the one and the other be above our comprehension. Ch.

VER. 21. *As the Father hath sent me.* The word *mission*, when applied to our Saviour Christ, sometimes signifies his eternal procession from the Father, and sometimes his mission, as he was sent into the world to become man, and the Redeemer of mankind: the first mission agrees to him, as he is the eternal Son of God; the second, as he was man, or as he is both God and man. The mission which Christ here gives his apostles, is like to this latter mission, with this great difference, that graces and Divine gifts were bestowed on Christ, even as he was man, without measure: and the apostles had a much lesser share in both these missions. See S. Aug. l. 4, de Trin. c. 19, 20, tom. 4, p. 829, and seq. Wi.—Jesus Christ here shows his commission, and so giveth power to his apostles to forgive sins, as when he gave them commission to preach and baptize throughout the world, he made mention of his own power. Hence, whosoever denies the apostles, and their successors, the right of preaching, baptizing, and remitting sins, must consequently deny that Christ, as man, had the power to do the same. S. Cyprian, in the third cent. Ep. 73, says, "for the Lord, in the first place, gave to S. Peter, on whom he built his Church, super quem ædificavit Ecclesiam, the power that what he loosed on earth, should be loosed also in heaven. And after his resurrection, he speaks also to his apostles, saying, As the Father sent me, &c., whose sins you shall forgive," &c. Why, on this occasion, passing over the other apostles, does Jesus Christ address Peter alone? Because he was the mouth, and chief of the apostles. S. Chrys. de Sacerd. l. 2, c. 1.

VER. 22. *Receive ye the Holy Ghost.* It was said, (John vii. 39,) that the Spirit was not yet given, because Jesus was not glorified. The sense must needs be, that the Holy Spirit was not given in that solemn manner, nor with so large an effusion of spiritual gifts and graces, till the day of Pentecost, after Christ's ascen-

sion: but the just, at all times, from the beginning of the world, were sanctified by the grace of the Holy Ghost, as no doubt the apostles were, before this time. Now at this present, he gave them the power of forgiving sins. Wi.

VER. 23. *Whose sins you shall forgive, &c.* These words clearly express the power of forgiving sins, which, as God, he gave to his apostles, and to their successors, bishops and priests, to forgive sins in his name, as his ministers, and instruments, even though they are sinners themselves. For in this, they act: not by their own power, nor in their own name, but in the name of God, who, as the principal cause, always remitteth sins. This is generally allowed to be done by God's ministers in the sacrament of baptism, as to the remission of original sin; and the Catholic Church has always held the same of God's ministers, in the sacrament of penance. (See the Protestant Common Prayer Book, in the Visitation of the Sick.)—*Whose sins you shall retain, they are retained:* by which we see, that to priests is given a power to be exercised, not only by forgiving, but also by retaining; not only by absolving and loosing, but also by binding, by refusing, or deferring absolution, according to the dispositions that are found in sinners, when they accuse themselves of their sins. From hence must needs follow an obligation on the sinner's part, to declare, and confess their sins in particular, to the ministers of God, who are appointed the spiritual judges, and physicians of their souls. A judge must know the cause, and a physician the distemper; the one to pronounce a just sentence, the other to prescribe suitable remedies. Wi.

VER. 25. *I will not believe.* S. Cyril thinks that the grief and trouble S. Thomas was under, might partly excuse his want of belief: however, we may take notice, with S. Gregory, that his backwardness in believing, was permitted for the good of Christians in general, that thereby they might be more convinced of Christ's resurrection. Wi.

VER. 27. *Put in thy finger hither.* The evangelist does not say that S. Thomas went and touched Christ's body, though it is very probable he did as he was ordered. But how could a body that entered in, when the doors were shut, be felt, or be palpable? S. Chrys.† answers, that Christ at that time permitted his body to be palpable, and to resist another body, to induce S. Thomas to believe the resurrection; and that when he pleased, his body could no longer be felt.

VER. 28. *My Lord, and my God;* that is, I confess thee to be my Lord, and my God; and with the Greek article, to be him, that is, the Lord, and the God. Wi.

\* V. 19, 20. Cum fores essent clausæ: januis clausis, τῶν θυρῶν κεκλεισμένων. See S. Amb. in Psal. cxviii. S. Aug. tract. 121, in Joan. De Agone Christiano, c. xxiv. 4, 6, p. 257. Epist. ad Volusianum, t. 3, p. 405, where he says, deus Deum aliquid posse, quod nos fateamur investigare non posse. In talibus rebus tota ratio facti est potentia facientis. See S. Cyr. on this place, l. 12, p. 1092, 1103, and 1107. S. Chrys. hom. 85, p. 315. Lat. ed. hom. 87, ed. Ben. p. 520. τὸ γὰρ οὕτω λεπτὸν καὶ κοῦφον ὡς κεκλεισμένων εἰσελθεῖν τῶν θυρῶν, &c. See S. Jerom ad Eustochium in Epitaph. Paulæ, t. 4, p. 685, and l. 1, cont. Jovin. t. 4, p. 178. S. Leo, serm. 1, de Resurr. S. Epiphani. her. 64, p. 593, ed. Petav., &c.

† V. 23. Whose sins you shall forgive, &c. See S. Cyr. l. 12, in Joan, p. 1101 μετανοοῦσι συγγινώσκοντες. S. Chrys. hom. 86, p. 517, nov. ed. Magna est sacerdotum dignitas, quorum remisistis peccata, &c. See also l. 3, de Sacerd. t. 1, p. 383, nov. ed. Ibid. noli esse incredulus, sed fidelis, καὶ μὴ γίνου ἀπίστος ἀλλὰ πιστός.



Thomas, thou hast believed: blessed are they that have not seen, and have believed.

30 \*Many other signs also did Jesus in the sight of his disciples, which are not written in this book.

31 But these are written that you may believe that Jesus is the Christ, the Son of God: and that believing you may have life in his name.

## CHAP. XXI.

*Christ manifests himself to his disciples by the sea side, and gives Peter the charge of his sheep.*

**A**FTER this Jesus showed himself again to the disciples at the sea of Tiberias. And he showed himself after this manner:

2 There were together Simon Peter, and Thomas, who is called Didymus, and Nathanael, who was of Cana, in Galilee, and the sons of Zebedee, and two others of his disciples.

3 Simon Peter said to them: I go a fishing. They say to him: We also come with thee. And they went forth and entered into a ship: and that night they caught nothing.

4 But when the morning was come, Jesus stood on the shore: yet the disciples knew not that it was Jesus.

5 And Jesus said to them: Children, have you any meat? and they answered him: No.

6 He saith to them: Cast the net on the right side of the ship, and you shall find. They cast, therefore: and now they were not able to draw it for the multitude of fishes.

7 That disciple, therefore, whom Jesus loved, said to Peter: It is the Lord. Simon Peter, when he heard that it was the Lord, girded his coat about him, (for he was naked,) and cast himself into the sea.

8 But the other disciples came in the ship, (for they

were not far from the land, but as it were two hundred cubits,) drawing the net with fishes.

9 As soon, then, as they came to land, they saw hot coals lying, and a fish laid thereon, and bread.

10 Jesus saith to them: Bring hither of the fishes which you have now caught.

11 Simon Peter went up, and drew the net to land, full of great fishes, one hundred and fifty-three. And although there were so many, the net was not broken.

12 Jesus saith to them: Come, and dine. And none of them who were at meat, durst ask him: Who art thou? knowing that it was the Lord.

13 And Jesus cometh and taketh bread, and giveth them, and fish in like manner.

14 This is now the third time that Jesus was manifested to his disciples, after he was risen from the dead.

15 When, therefore, they had dined, Jesus saith to Simon Peter: Simon, son of John, lovest thou me more than these? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs.

16 He saith to him again: Simon, son of John, lovest thou me? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs.

17 He saith to him the third time: Simon, son of John, lovest thou me? Peter was grieved, because he said to him the third time, Lovest thou me? And he said to him: Lord, thou knowest all things: thou knowest that I love thee. He said to him: Feed my sheep.

18 Amen, amen, I say to thee: <sup>b</sup>when thou wast younger thou didst gird thyself, and didst walk where thou wouldst: But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not.

19 And this he said, signifying by what death he

<sup>a</sup> Infra, xxi. 25.

<sup>b</sup> 2 Pet. i. 14.

CHAP. XXI. VER. 3. How comes it that Peter, after his conversion, should return to his fishing, when Jesus Christ had said, that he that sets his hand to the plough, and looks back, is not worthy of the kingdom of heaven? The employments they applied to before their conversion, without being guilty of sin, these they might, without fault, exercise, after their conversion: therefore Peter returned to his fishing; but S. Matthew never returned to his custom-house, because, when once converted, we never can be allowed to give ourselves to those employments, which of themselves lead to sin. And there are many pursuits, which can scarcely, or not at all, be followed without sin. S. Greg. hom. 24, in Evan.

VER. 5. *Have you any meat?* \* Have you any thing to eat? This is what is literally signified, both in the Latin and in the Greek text. Wi.

VER. 9. *Hot coals lying, and a fish laid thereon, and bread.* The fish caught in the net were not yet drawn to land. These things, then, were created out of nothing, or miraculously transported thither by the Divine power. Wi.

VER. 14. *This is now the third time that Jesus was manifested to his disciples.* He had appeared to them more than thrice, even the very day of his resurrection. Matt. xxviii. 16. Here it is called the third time, either because it was the third different day, or because it was the third time that he had then appeared to a pretty many together. After this, he appeared to them frequently, and conversed with them for forty days, till his ascension. See Acts i. 3; 1 Cor. xv. 5. Wi.—This must be understood of the third day, or of the third time, that our Saviour appeared to his apostles assembled: the first day, being the day of his resurrection; the second, eight days after, when S. Thomas saw, and believed; and on this day of their fishing. S. Aug. tract. 122, in Joan.—The evangelists relate ten different manifestations of our Saviour, after his resurrection. First, he was seen by the women at the sepulchre; secondly, he was again seen by the same holy women, returning from the sepulchre; thirdly, by S. Peter; fourthly, by the two going to Emmaus; fifthly, by many at Jerusalem, when Thomas was not with them; sixthly, at the time when S. Thomas saw him; seventhly, at the sea of Tiberias; eighthly, by the eleven, on a mountain of Galilee, according to S. Matthew; ninthly, according to S. Mark, by the disciples, at their refreshment, because he was going to sup with them no more; and tenthly, on the day of his ascension, raised from the earth into heaven. S. Aug. de Concord. Ev. lib. 3, c. 25.

VER. 15. *Simon, son of John, lovest thou me more than these?* That is, more than any one of these love me. Christ puts this question thrice to S. Peter, that

this triple protestation of love, says S. Aug., might correspond to his triple denial. S. Peter did not answer that he loved him more than the rest did, which he could not know, but modestly said, *Yea, Lord, thou knowest I love thee*: and the third time, *thou knowest all things*, and the hearts of all men, *thou knowest how much I love thee*. At every protestation, Jesus answered, *Feed my lambs*; and the third time, *Feed my sheep*. To feed, in the style of the Scriptures, is to guide, rule, and govern. S. Ambrose, and some others, take notice, as if by the *lambs* might be understood the people, and by the *sheep*, those placed over them, as bishops, priests, &c.; but others make no such difference in this place, betwixt *lambs* and *sheep*, only as comprehending all the members of Christ's Church, of what condition soever, even the rest of the apostles. For here it was that Christ gave to S. Peter that power, which he had promised him, (Matt. xvi. 18,) that is, He now made S. Peter head of his whole Church, as he had insinuated at the first meeting, when S. Andrew brought him to our Saviour, when he changed his name from Simon to Peter; again, when he chose him, and made him the first of his twelve apostles; but particularly, when he said, *Thou art Peter, (a rock,) and upon this rock will I build my Church*, &c. Upon this account the Catholic Church, from the very first ages, hath always revered and acknowledged the supreme power of the successors of S. Peter, in spirituals, over all Christian Churches. This appears even by the writings of Tertullian, of S. Ireneus, of S. Cyprian, of the greatest doctors and bishops both of the west and east, of S. Jerom, S. Augustin, of S. Chrysostom, in several places, of the first general Councils, particularly of the great Council of Chalcedon, &c. Wi.

VER. 16, 17. *Feed my sheep.* Our Lord had promised the spiritual supremacy to S. Peter (S. Matt. xvi. 19); and here he fulfils that promise, by charging him with the superintendency of all his sheep, without exception; and consequently of his whole flock, that is, of his whole Church. Ch.

VER. 18. *Thou shalt stretch forth thy hands . . . signifying by what death he should glorify God*; that is, that a cross should be the instrument of his death and martyrdom.—*Whither thou wouldst not*: which is no more than to say, that a violent death is against the natural inclination of any man, even though he be ever so willing, and disposed to undergo it. Wi.—By this is meant the martyrdom of S. Peter, which took place thirty-four years after this. He was first cast into prison, and then led out to punishment, as Christ had foretold him. He stretched out his arms to be chained, and again he stretched them out, when he was crucified; for he died by the cross, as the ancients assure us Calmet.



should glorify God. And when he had said this, he saith to him: Follow me.

20 Peter turning about, saw that disciple whom Jesus loved, following, \*who also leaned on his breast at the supper, and said: Lord, who is he that shall betray thee?

21 Him, therefore, when Peter had seen, he saith to Jesus: Lord, and what shall this man do?

22 Jesus saith to him: So I will have him to remain till I come; what is it to thee? follow thou me.

23 This saying, therefore, went abroad among the bre-

<sup>a</sup> Supra, xiii. 23.

VER. 22. *Jesus saith: So I will have him remain; &c.* That is, in case I will have him remain; or, as it is in the Greek, *if I will have him remain, what is that to thee?* It is thy duty, and thy concern, to follow me. Wi.—When Christ told S. Peter to follow him, he meant, that he should go like himself to the death of the cross; but when he says of S. John, *So I will have him to remain till I come*, he insinuates that his beloved disciple should not undergo a violent death; but remain in the world, till he should visit him by death, and conduct him to glory. In the Greek it is, *if I will have him to remain*; and this is the true reading, according to Estius, and Jansenius, bishop of Ghent, authorized by many Latin copies.

VER. 23. *This saying, therefore; &c.* that is, a report went about among the disciples, that John was *not to die*. But S. John himself, as S. Aug. and S. Chrys. observe, took care to tell us, that Christ said not so. Nor do we find any sufficient grounds to think that S. John is not dead. Wi.

VER. 24. *This is that disciple, &c.* Some conjecture, that these words were added by the Church of Ephesus. But the ancient Fathers, S. Chrys., S. Cyril, S. Aug., expound them as they do the rest, without any such remark. Nor is it unusual for a person to write in this manner of himself, as it were of a third person. It is what S. John hath done of himself, chap. xix. 35. Wi.

VER. 25. *The world || itself, I think, &c.* It is an hyperbolical way of speaking, says S. Cyril, common enough, even in the Holy Scriptures; and only signifies, that a very great number of things, which Christ did and said, have not been recorded. Wi.

\* V. 5. Numquid pulmentarium habetis? μή τι προσφάγιον.

† V. 15. He made S. Peter head of his whole Church. See Tertul. l. de Pudi-

thren, that that disciple dieth not. And Jesus did not say to him: He dieth not: but, So I will have him to remain till I come; what is it to thee?

24 This is that disciple who giveth testimony of these things, and hath written these things: and we know that his testimony is true.

25 <sup>b</sup> But there are also many other things which Jesus did; which if they were written every one, the world itself, I think, would not be able to contain the books that should be written.

<sup>b</sup> Supra, xx. 30.

citia, p. 556, ed. Rig., where he calls the successor of S. Peter, Pontificem maximum, et Episcopum Episcoporum. S. Iren. l. 3, c. 3. S. Cyp. Ep. 55, p. 85, ed. Rig. Navigare audent et ad Petri Cathedram, atque ad Ecclesiastice principalem. See S. Jerom, Epist. 57, and 58, p. 175, nov. ed. S. Aug.—S. Chrys. on this place, Hom. 88, p. 525, nov. ed. Cur aliis prætermisiss (Petrus) alloquitur? he answers, ἐκπεριτος ἦν τῶν ἀποστόλων, καὶ στόμα τῶν μαθητῶν, καὶ κορυφή τοῦ χοροῦ, cœtus illius caput . . . fratrum præfecturam suscipe; ἡγχιρίζεται τὴν προστασίαν τῶν ἀδελφῶν. And a little after, p. 527, putting the objection, why S. James, and not S. Peter, was made bishop of Jerusalem, he answers; because S. Peter was to be over the whole universe; τῆς οἰκουμένης ἐχειροτόνησε, &c. The same S. Chrys. l. 2, de Sacerd. c. 1, tom. 1, p. 372, nov. ed. Ben., qua de causa ille sanguinem effudit suum? certè ut oves eas acquireret, quarum curam tum Petro, tum Petri Successoribus committebat.—Conc. Chalced. Lab. tom. 4, p. 565. The Council thus writes to S. Leo; omnibus constitutus inierpres, quibus tu quidem tanquam caput membris præeras, &c., πᾶσιν ἐρμηνεύς καθεστάνεμος, &c. And p. 368, Petrus per Leonem ita locutus est; Περὶ δὲ διὰ Λέοντος ταῦτα ἐξεφώνησεν. See the Annot. Matt. xvi. 18.

† V. 22. Sic eum volo manere, ἵνα αὐτὸν θέλω μένειν.

§ V. 23. S. Aug. tract. 124, p. 819, D. Hanc opinionem Joannes ipse abstulit, non hoc dixisse Dominum, aperta contradictione declarans: cur enim subjungeret, non dixit Jesus, non moritur, nisi ne hominum cordibus quod falsum fuerat inhereret? &c.—So S. Chrys. says, he spoke this to prevent or correct this mistake, p. 528, διορθοῦται.

|| V. 25. Nec ipsum arbitror mundum, &c. S. Cyril on this expression p. 1123, ὑπερβολικῶς. See S. Aug., at the end of his 124th tract., where he says such hyperboles are found elsewhere in the Holy Scripture.

## THE

# ACTS OF THE APOSTLES.

LUKE, after giving us the history of the life, actions, miracles, sufferings, and instructions of Jesus Christ, in his Gospel, here gives us the life and actions of the apostles, the primitive Christians, and particularly all that relates to S. Paul, by way of an appendix. And what could he give more useful or more important to the Church, whether we consider the noble examples he offers for our imitation, or the excellent lessons for our improvement in spiritual wisdom? He describes in this book, the accomplishment of many things that had been predicted by Jesus Christ, the descent of the Holy Ghost, the prodigious change effected in the minds and hearts of the apostles: we behold here the model of Christian perfection, in the lives of the first Christians, and the practice of the most eminent virtues, in the conduct of the blessed apostles; the miraculous operations of the Holy Spirit, in the conversion of the Gentiles, and this wonder of wonders, the foundation of the holy Catholic Church, the establishment of the spiritual kingdom of God, promised through all the inspired oracles, and the daily addition which the Lord made to his Church, of such as should be saved. Chap. ii. 47, and xv. 5.—S. Luke has entitled this work, *The Acts of the Apostles*, that we may seek therein, says S. Chrysostom, (tom. 5, hom. 12,) not so much the miracles that the apostles performed, as their good deeds and eminent virtues. In appearing to give us a simple history, says S. Jerom, this holy physician furnishes us with as many remedies, to cure the maladies of our souls, as he gives us words for our instruction. Ep. 103.—It is thought, that his principal design was to oppose to the false acts of the apostles, that were then in circulation, a true and authentic history of the actions of S. Peter and S. Paul. The Catholic Church has ever held this work in such great esteem, that it has not only superseded every pretended history of the kind that preceded it, but also every adscititious one that has succeeded it. S. Aug. de Consen. Evang. l. 4, c. 8.—It is very probable that S. Luke wrote his Acts at Rome, whilst he was near S. Paul, during the time of his confinement, for he remained with him till his deliverance. There can be no doubt that the work was written in Greek, and in a more pure and polished style, than we find in any other writer of the New Testament. S. Luke generally cites the Septuagint, apparently because he was ignorant of the Hebrew; and because, S. Paul more frequently having to preach to the Gentiles, he preferred citing the sacred text in the language known in common, sooner than in Hebrew, which was understood by few. See S. Jer. in Isa. vi., and again, Tradit. Hebr. in Gen. xlv.—The Catholic Church has ever admitted this book into the Canon of Scriptures; though many heretics, says S. Augustin, have rejected it, Ep. 253, and l. de Util. Cred. 7. S. Chrysostom (hom. 1, in Acta) complains that this book, in his time, was not sufficiently attended to, which he esteems as no less useful than the gospel itself.—The Acts have not uniformly held the same place in the Testament which they hold at present. Sometimes this book was inserted immediately before the book of Revelations, as S. Augustin and others insinuate. At other times, we find it between the Epistles of S. Paul and the canonical epistles. Some persons express their surprise that S. Luke, who was the inseparable companion of S. Paul, has not given the account of S. Paul's martyrdom. S. Chrysostom (hom. 1, in Acta) gives an excellent solution: "The apostles and other apostolic men, wrote little, but did a great deal." The martyrdom of S. Paul, that took place in the public theatre of Rome itself, and before the eyes of all the Christians of this capital of the world, could not remain unknown, but the voyages and other circumstances of his life, too useful to the Church to be suffered to pass into oblivion, called for the exertions of S. Luke's eloquent pen, which, though admirably accommodated to an historic design, is not wholly free from Hebraisms and Syriacisms.—The Acts of the Apostles include the history of the infant Church, from the day of our Lord's ascension into heaven, till the deliverance of S. Paul, two years after his arrival at Rome, i. e. a space of thirty years, from the year 33, to the year 63 of Jesus Christ, or, from the 19th year of Tiberius, till the 9th year of Nero. It may be divided into four parts. In the first eight chapters, S. Luke gives the origin and progress of the Christian Church among the Jews. From the 9th to the 16th, he shows how widely it was spread among the Gentiles: from the 16th to the 20th, the diverse peregrinations of S. Paul, till his last journey to Jerusalem: and from the 20th to the end, with what patience he underwent innumerable sufferings, trials, and indignities, with what magnanimity he made head against the violent surges of persecution, and his astonishing equanimity under every possible calamity.—This account, which is not continued beyond his



two years, imprisonment in Rome, contains a general sketch of the history of the Church during the epoch it describes of thirty years. The leading facts therein contained are, the choice of Matthias to be an apostle, in the room of Judas; the descent of the Holy Ghost on the day of Pentecost; the preaching, miracles, and sufferings of the apostles at Jerusalem; the conversion of S. Paul; the call of Cornelius, the first Gentile convert; the persecution of the Christians, by Herod Agrippas; the preaching of Paul and Barnabas to the Gentiles, by the express command of the Holy Ghost; the decree made at Jerusalem, declaring that circumcision, and a conformity to other Jewish rites and ceremonies, were not necessary in Gentile converts; the miraculous cures performed by the handkerchiefs and aprons which had only touched the body of S. Paul; whilst the latter part of the book is exclusively confined to the history of S. Paul, of whom, as we have already seen, S. Luke was the constant companion for several years.—The place of its publication is doubtful. A learned prelate advances, that the probability appears to be in favour of Greece, though some contend for Alexandria, in Egypt. This latter opinion rests upon the subscriptions at the end of some Greek manuscripts, and of the copies of the Syriac version; but the best critics think, that these subscriptions, which are also affixed to other books of the New Testament, deserve but little weight; and in this case they are not supported by any ancient authority. But the sentiment of this learned prelate does not bias the opinion we gave at the beginning, and which we find confirmed by Alban Butler, in his Life of S. Luke, vol. x. p. 432, where he says, "that S. Luke attended S. Paul to Rome, whither he was sent prisoner from Jerusalem in 61. The apostle remained there two years in chains; but was permitted to live in a house which he hired, though under the custody of a constant guard; and there he preached to those who daily resorted to hear him. From ancient writings and monuments belonging to the Church of S. Mary in via lata, which is an ancient title of a Cardinal Deacon, Baronius, in his Annals ad an. 55, and Aringhi, in his Roma Subterranea, l. 3, c. 41, tell us, that this Church was built upon the spot where S. Paul then lodged, and where S. Luke wrote the Acts of the Apostles."

## CHAPTER I.

*The ascension of Christ. Matthias is chosen in place of Judas.*

**T**HE former treatise I made, O Theophilus, of all things, which Jesus began to do and to teach,

2 Until the day <sup>a</sup>on which, giving commands by the Holy Ghost to the apostles whom he had chosen, he was taken up:

3 To whom also he showed himself alive after his passion, by many proofs, for forty days appearing to them, and speaking of the kingdom of God.

4 And eating with them, <sup>b</sup>he commanded them, that they should not depart from Jerusalem, but should wait for the promise of the Father, <sup>c</sup>which you have heard (saith he) by my mouth.

5 For John indeed baptized with water, but you shall be baptized with the Holy Ghost not many days hence.

6 They, therefore, who were come together, asked him, saying: Lord, wilt thou at this time restore again the kingdom to Israel?

7 But he said to them: It is not for you to know the times or moments, which the Father hath put in his own power:

8 <sup>d</sup>But you shall receive the power of the Holy Ghost coming upon you, <sup>e</sup>and you shall be witnesses unto me in Jerusalem, and in all Judea and Samaria, and even to the uttermost part of the earth.

<sup>a</sup> A. D. 33.—<sup>b</sup> Luke xxiv. 19; John xiv. 26.—<sup>c</sup> Matt. iii. 11; Mark i. 8;

CHAP. I. VER. 1. S. Luke, who was the author of this history, alludes, in this verse, to his Gospel, which he calls his first discourse. In that he informs us, not only of the actions, but also of the doctrines of our Saviour. These words, to do and to teach, are the abridgment of the whole gospel: here he gives us the Acts of the Apostles, that is, a history of their travels and preaching. In the beginning of this work he speaks of all the apostles, and what they did before their dispersion. As soon as he comes to the mention of S. Paul, he takes notice of no one else, but is entirely taken up with the narrative of his actions. He addresses his book to Theophilus, which signifies a friend of God, or one who loves God, as if he intended to dedicate it to all the faithful, who believed in, and loved God. But it is most probable, that this was some distinct person, well known to S. Luke, and illustrious for his birth, because he gives him the title of *κράτιστε*, most excellent. Calmet.

VER. 2. *Until the day on which, giving commands by the Holy Ghost to the apostles whom he had chosen, he was taken up.* As the Scripture was written without distinction of verses, and without any stops, or commas, (which were added afterwards,) the construction, and joining of the words in this verse, is ambiguous. The question is, with what part of the verse these words, *by the Holy Ghost*, are to be joined. The sense might be, 1. That he *was taken up by the Holy Ghost*: but this is generally rejected. 2. That he *gave his commands by the Holy Ghost to his apostles*; that is, says S. Chrys., that he gave them spiritual commands, that came from the Holy Ghost, or from his Holy Spirit. 3. The most probable exposition seems to be, that he *gave his special commands to his apostles, or to those whom he chose to be his apostles, by the Holy Ghost, or by his holy and Divine Spirit.* Wi.

VER. 3. *Appearing, &c.* Why did he not appear to all, but only to his disciples? Because to many of them, who did not know the mystery, he would have seemed a phantom. For if the disciples themselves were diffident, and terrified, and required to touch him with their hands, how would others have been affected? But we know from their miracles the truth of the resurrection, which is made evident to all succeeding generations.

VER. 4. *And eating with them.* This is a literal translation from the vulgar

9 And when he had said these things, while they looked on, he was raised up: and a cloud received him out of their sight.

10 And whilst they were beholding him going up to heaven, behold two men stood by them in white garments;

11 Who also said: Ye men of Galilee, why stand you looking up to heaven? This Jesus, who is taken up from you into heaven, so shall he come as you have seen him going into heaven.

12 Then they returned to Jerusalem, from the mount that is called Olivet, which is near Jerusalem, within a sabbath-day's journey.

13 And when they had entered in, they went up into an upper room, where there remained Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James, of Alphaeus, and Simon Zelotes, and Jude, of James.

14 All these were persevering with one mind in prayer with the women, and Mary, the mother of Jesus, and his brethren.

15 In those days Peter, rising up in the midst of the brethren, said: (now the number of persons together, was about a hundred and twenty.)

16 Men, brethren, the Scripture must be fulfilled, <sup>f</sup>which the Holy Ghost foretold by the mouth of David,

Luke iii. 16; John i. 26.—<sup>d</sup> Infra, ii. 2.—<sup>e</sup> Luke xxiv. 48.—<sup>f</sup> Psal. xl. 10; John xlii. 18.

Latin. But the Prot. translation, from some Greek copies, would have it, *And being assembled together, he commanded them, &c.* S. Jer. says, the derivation of the Greek word, is from eating salt together. Wi.

VER. 5. *Baptized with the Holy Ghost*, that is, cleansed and sanctified by the plentiful graces he shall pour upon you. Wi.

VER. 6, 7. *Wilt thou at this time restore again the kingdom to Israel?* Some of them, as S. Chrys. observes, had still their thoughts upon a temporal kingdom of the Messias. Wi.

VER. 9. *He was raised up.* Raised himself up, and ascended, &c. Wi.

VER. 11. *So shall he come, as you have seen him going.* This word *going*, says S. Chrys., sufficiently intimates, that he ascended by his own power: for so will he come by his own power to judge the world. Wi.—Jesus Christ shall come on the last day, in the same body, in the same majesty, to judge the living and the dead. This he had likewise promised, in more than one place of the Gospel, speaking of the vengeance which he will exercise on the city of Jerusalem. S. Jerom, S. Hilary, and many other ancients, have believed that the Son of God will appear again on Mount Olivet, and that all people shall be assembled to judgment. S. Jerom, super Joel iii. 2. S. Hilary, super Matt. xxiv. 32.

VER. 12. *Sabbath-day's journey.* It cannot now be precisely determined what this distance was, but it is most probable that it was about a mile. On particular occasions, it perhaps was allowed to exceed a little. Calmet.

VER. 13, 14. *Into an upper room, to be more retired in prayer. There they were persevering with one mind in prayer.* These few words denote to us three dispositions to receive the Holy Ghost. 1. *Prayer.* 2. *Perseverance* in it. 3. *To be of one mind*, perfectly united in charity, and the love of one another. Wi.—This is the last mention that is made in Scripture of the blessed Virgin Mary. She lived the rest of her time with the Christians, (as here she is particularly named and noted amongst them,) and especially with S. John, the apostle, to whom our Lord recommended her. S. John xix. 26, 27.

VER. 15. *Peter, rising up, &c.* Peter, says S. Chrys.,† on this place, who was prince or chief of the apostolical college, who had authority over them all who by his place and dignity might, without them, have chosen and appointed a



concerning Judas, who was the leader of them that apprehended Jesus:

17 Who was numbered with us, and had obtained part of this ministry.

18 \*And he indeed hath possessed a field of the reward of iniquity, and being hanged, burst asunder in the midst: and all his bowels gushed out.

19 And it became known to all the inhabitants of Jerusalem: so that the same field is called in their tongue, Haceldama; that is, The field of blood.

20 For it is written in the book of Psalms: †Let their habitation become desolate, and let there be none to dwell therein: †and let another take his bishopric.

21 Wherefore of these men who have been with us, all the time that the Lord Jesus came in and went out among us,

22 Beginning from the baptism of John, until the day wherein he was taken up from us, one of these must be made a witness with us of his resurrection.

23 And they appointed two, Joseph, called Barsabas, who was surnamed Justus, and Matthias.

24 And praying, they said: Thou, O Lord, who knowest the hearts of all men, show which of these two thou hast chosen,

25 To take the place of this ministry, and apostleship, from which Judas hath by transgression fallen, that he might go to his own place.

26 And he gave them lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles.

## CHAP. II.

*The disciples receive the Holy Ghost. Peter's sermon to the people. The piety of the first converts.*

AND when the days of the Pentecost were accomplished, they were all together in the same place:

2 And suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting.

3 And there appeared to them cloven tongues, as it were of fire, and it sat upon each of them:

\* Matt. xxvii. 7.—† Psal. lxxviii. 26.—‡ Psal. cviii. 8.—§ Matt. iii. 11; Mark i. 8;

new apostle to succeed Judas, (Christ having said to him, *confirm thy brethren*,) &c., yet he consults them. Wi.—Here Peter acts and ordains in virtue of his supremacy, and the other apostles agree to his appointment.

VER. 18. *Possessed a field.* Judas is here said to have done what was done by others, with the thirty pieces of money, the *reward of his iniquity*.—And *being hanged*, that is, as S. Matt. says, (chap. xxvii. 5,) *having hanged himself, he burst asunder*. The Greek has it, *falling headlong*,† as perhaps he did, by the judgment of God, from the place or tree where he hanged himself. Wi.

VER. 20. *His bishopric.* The words were prophetically spoken in the Psalms, of the traitor Judas. Wi.

VER. 21. *Came in and went out among us.* That is, *conversed with us*. Wi.

VER. 26. *And he gave them lots*, which they might lawfully do, when they knew that both of them were fit, and every way qualified for the office. Wi.—*Lots*. This method of deciding the election of ministers by lots, is one of those extraordinary methods which were inspired by God; but can seldom or ever be imitated. Where both candidates appeared equally worthy, as in the present case, and human judgment cannot determine which is to be preferred, it cannot be said that it was wrong to decide it by lots. Thus were avoided any of the evil consequences, which might have happened by one party being preferred before the other.

\* V. 4. συναλιζόμενος, A salis et mensæ communione. Some copies, συναλιζόμενος.

† V. 15. S. Chrys. ὁμ. γ. τοῦ χοροῦ πρώτος, &c.

‡ V. 18. Suspensus crepuit medius, πρηνῆς γυνόμενος.

CHAP. II. VER. 1. *All together in the same\* place.* The Greek signifies, were all of one mind. Wi.

VER. 2. *A sound*, &c. Perhaps this was a kind of thunder, accompanied

4 †And they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak.

5 Now there were dwelling at Jerusalem Jews, devout men out of every nation under heaven.

6 And when this voice was made, the multitude came together, and was confounded in mind, because that every one heard them speaking in his own tongue.

7 And they were all amazed, and wondered, saying: Behold are not all these, who speak, Galileans?

8 And how have we every one heard our own tongue wherein we were born?

9 Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia,

10 Phrygia, and Pamphylia, Egypt and the parts of Lybia about Cyrene, and strangers of Rome,

11 Jews also, and Proselytes, Cretes, and Arabians we have heard them speak in our own tongues the wonderful works of God.

12 And they were all astonished, and wondered, saying one to another: What meaneth this?

13 But others mocking, said: These men are full of new wine.

14 But Peter, standing up with the eleven, lifted up his voice, and spoke to them: Ye men of Judea, and all ye that dwell in Jerusalem, be this known to you, and with your ears receive my word.

15 For these are not drunk, as you suppose, seeing it is but the third hour of the day:

16 But this is that which was spoken of by the prophet, Joel:

17 \*And it shall come to pass in the last days, (saith the Lord,) I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.

18 And upon my servants indeed, and upon my handmaids, will I pour out in those days of my Spirit, and they shall prophesy:

Luke iii. 16; John vii. 39; Supra, i. 8; Infra, xi. 16, and xix. 6.—Isa. xlii. 3; Joel ii. 28.

with a great wind, which filled with terror and awe the whole company, and disposed them to receive the gift of heaven with humility and fervour. This noise appears to have been heard over a great part of the city, and to have gathered together a great crowd, who came to learn the cause. This noise and wind were symbols of the Divinity. It was thus also that formerly on Mount Sinai, thunder and lightning, the dark cloud, the smoking mountain, &c., marked the majesty of God. Calmet.

VER. 3. *Tongues . . . of fire.* The Hebrews use the name tongue for almost any thing pointed. Thus they say, a *tongue* of the earth, for a *promontory*. Jos. xv. 5. A fiery tongue for a flame in shape of a tongue. Isa. v. 24.—By the fiery tongues is signified the efficacy of the apostles' preaching, and the gift of tongues bestowed upon them. M.

VER. 4. *Began to speak divers tongues.* Perhaps the apostles spoke only their own tongue, and the miracle consisted in each one's understanding it as if they spoke it in his language. S. Greg. Nazianzen, Orat. 44.—But S. Augustin, and most others, understand the text literally; though the apostles had not this gift on all occasions, nor on all subjects, and therefore sometimes stood in need of interpreters. Vide S. Aug. in Psal. xvii., Expos. 2, and Serm. 188.—The same Father observes, that the conversion of all nations to the Church, and their being united in one faith, all having one language or confession, is a perpetuation of the same miracle in the Church.

VER. 14. *But Peter, standing up, &c.* As the prince of the apostolic college, and head of the Church, under Jesus Christ, hence Peter speaks in the name of the other apostles also, gives an account of the miracle, and promulgates the evangelical law. M.

VER. 15. *About nine in the morning.* On festival days the Jews did not eat till the morning devotions were finished, about mid-day. V.

VER. 17. *In the last days, or the latter days*, meaning the time of the Mes-



19 And I will show wonders in the heaven above, and signs on the earth beneath: blood and fire, and vapour of smoke.

20 The sun shall be turned into darkness, and the moon into blood, before the great and manifest day of the Lord cometh.

21 \*And it shall come to pass, that whosoever shall call upon the name of the Lord, shall be saved.

22 Ye men of Israel, hear these words: Jesus, of Nazareth, a man approved of God among you, by miracles and wonders, and signs, which God did by him in the midst of you, as you also know:

23 This same being delivered up by the determinate counsel and foreknowledge of God, you have crucified and put to death by the hands of wicked men:

24 Whom God hath raised up, having loosed the sorrows of hell, as it was impossible that he should be detained by it.

25 For David saith concerning him: <sup>b</sup>I foresaw the Lord always before my face: because he is at my right hand, that I may not be moved:

26 For this my heart hath been glad, and my tongue hath rejoiced: moreover, my flesh also shall rest in hope:

27 Because thou wilt not leave my soul in hell, nor suffer thy Holy One to see corruption.

28 Thou hast made known to me the ways of life: thou shalt make me full of joy with thy countenance.

29 Ye men, brethren, let me freely speak to you of the patriarch, David, <sup>c</sup>that he died, and was buried: and his sepulchre is with us to this present day.

30 Whereas, therefore, he was a prophet, and knew <sup>d</sup>that God had sworn to him with an oath, that of the fruit of his loins one should sit upon his throne:

31 Foreseeing he spoke of the resurrection of Christ,

\*for neither was he left in hell, neither did his flesh see corruption.

32 This Jesus hath God raised up again, whereof we are all witnesses.

33 Being exalted, therefore, by the right hand of God, and having received of the Father the promise of the Holy Ghost, he hath poured forth this which you see and hear.

34 For David did not ascend into heaven: but he himself said: <sup>e</sup>The Lord said to my Lord, Sit thou on my right hand,

35 Until I make thy enemies thy footstool.

36 Therefore let all the house of Israel know most assuredly, that God hath made him Lord and Christ, this same Jesus, whom you have crucified.

37 Now when they had heard these things, they had compunction in their heart, and they said to Peter and to the rest of the apostles: What shall we do, men, brethren?

38 But Peter to them: Do penance, (said he,) and be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins: and you shall receive the gift of the Holy Ghost.

39 For the promise is to you, and to your children, and to all that are far off, whomsoever the Lord our God shall call.

40 And with a great many other words did he testify and exhort them, saying: Save yourselves from this perverse generation.

41 They therefore that received his word were baptized: and there were added to *them* in that day about three thousand souls.

42 And they were persevering in the doctrine of the apostles, and in the communication of the breaking of bread, and in prayers.

\* Joel ii. 32; Rom. x. 13.—<sup>b</sup> Psal. xv. 18.—<sup>c</sup> 3 Kings ii. 10.

<sup>d</sup> Psal. cxxxix. 11.—<sup>e</sup> Psal. xv. 10; infra, xiii. 35.—<sup>f</sup> Psal. cix. 1.

sias, *I will pour out my Spirit upon all flesh*, that is, all persons. See Joel ii. 28. Wi.

VER. 19. *I will show wonders, &c.* These prodigies are commonly expounded of those that shall forerun the last day; or of the prognostics of the destruction of Jerusalem, which was a figure of the destruction of the world. Wi.—*Blood, fire, &c.* These prodigies were accomplished at our Saviour's death, or before the destruction of Jerusalem. Calmet.

VER. 22, 23. *Jesus, . . . a man*, who suffered as man, though he was both God and man.—*Delivered by the determinate decree, or counsel*; to wit, by that eternal decree, that the Son of God should become man. He mentions this *decree* and *foreknowledge* of God, to signify, that Christ suffered not by chance, nor unwillingly, but what God, and he as God, had decreed. Wi.—*By the determinate, &c.* God delivered up his Son; and his Son delivered up himself, for the love of us, and for the sake of our salvation: and so Christ's being delivered up was holy, and was God's own determination. But they who betrayed and crucified him, did wickedly, following therein their own malice, and the instigation of the devil; not the will and determination of God, who was by no means the author of their wickedness; though he permitted it: because he could, and did draw out of it so great a good, viz. the salvation of man. Ch.

VER. 24. *Having loosed the sorrows of hell, &c.* In the ordinary Greek copies, *of death*. As to the sense of this place, 1. It is certain, Christ suffered the pains and pangs of a violent death. 2. That his soul suffered no pains after death, nor in any place called hell. 3. We believe, as in the Apostles' Creed, that his blessed soul descended *into hell*, that is, to that place in the *inferior parts of the earth*, (Eph. iv. 9,) which we commonly call *Limbus Patrum*, not to suffer, but to free the souls of the just from thence.—*As it was impossible he should be detained there*, either by death, or in hell, his soul being always united to the Divine Person: and his rising again being foretold in the Psalms, in the words here cited. Wi.—Having overcome the grievous pains of death, and all the power of hell. Ch.

VER. 27. *Thou wilt not leave my soul in hell*. This is also the Prot. translation; and the manner in which Beza translates it, is both very false and ridiculous, *Thou shalt not leave my carcass in the grave*. For allowing that the Latin and Greek word, which is here translated *hell*, may signify, sometimes, *the grave*; yet no excuse can be made for putting *carcass*, where the Greek, as well as Latin, signifies the *soul*. Wi.—Beza plainly confesseth that he translateth the

text thus, *Thou shalt not leave my carcass in the grave*, against the doctrine of purgatory, and Christ's descending into hell, although he alloweth that most of the ancient Fathers were in that error. Thus opposing himself to plain Scripture, and to the ancient Fathers, perverting the former, and contemning the latter, to overthrow an article of the Apostles' Creed, *He descended into hell*. New Test. in 1556.

VER. 33. *He hath poured forth this which you see and hear*, by the effects, by the noise, as it were of thunder, by our speaking languages, &c. Wi.

VER. 37. *They had compunction in their heart*, with sorrow for their sins, especially against their Messias. Wi.

VER. 38. *Be baptized*; believing and making profession to believe, and hope for salvation, by the merits of Jesus Christ. Thus *you shall receive the gift of the Holy Ghost*, the grace of God, and perhaps those other gifts of speaking with tongues, working miracles, &c. Wi.—*The gift of the Holy Ghost*. That is, justifying grace, which is diffused in our hearts by the laver of regeneration. The exterior gifts of the Holy Ghost, the gift of tongues, of miracles, prophecy, &c., were, in the beginning of the Church, more regularly the consequences of confirmation, or imposition of hands. Calmet.

VER. 40. *And with a great many other words did he testify and exhort them*. S. Luke only gives an abridgment of those exhortations, which S. Peter and the apostles frequently gave to all the people. S. Peter, as S. Chrys. observes, and as we see in these Acts, *was the mouth of all the rest*. And on this first day of Pentecost, *about three thousand were converted*. Wi.

VER. 42. *In the communication of the breaking of bread*, by which some understand their ordinary meals, and eating together; others, of the celestial bread of the holy Sacrament, *τοῦ ἁγίου, panis illius*, scilicet Eucharistiae. The Eucharist is called, both by S. Luke and S. Paul, the breaking of bread. M. in ver. 42. and 46.—In the Syriac, for *ἁγίου*, is a term that means Eucharist, both here and in Acts xx., as the learned Joannes Harleminus remarks in Indice Bibliorum.—S. Luke also gives here some account of the manner of living of these first Christians. 1. They were together, united in perfect charity. 2. They were frequently in the temple, and praying together. 3. They had all possessions, in common. 4. They went from house to house to convert souls, taking the food they found with joy and simplicity of heart, their number daily increasing. 5. S. Luke says they were in favour, and esteemed by all the people. 6. The apostles did many prodigies and miracles, to confirm their doctrine, which struck others with great terror and horror for their past lives. Wi.



43 And fear came upon every soul: and many wonders and signs were done by the apostles in Jerusalem, and there was great fear in all.

44 And all they that believed were together, and had all things common.

45 They sold their possessions and goods, and divided them to all, according as every one had need.

46 And continuing daily with one accord in the temple, and breaking bread from house to house, they took their meat with gladness and simplicity of heart:

47 Praising God together, and having favour with all the people. And the Lord added daily to their society such as should be saved.

## CHAP. III.

*The miracle upon the lame man, followed by the conversion of many.*

**N**OW Peter and John went up to the temple at the ninth hour of prayer.

2 And a certain man who was lame from his mother's womb, was carried: whom they laid daily at the gate of the temple, which is called the Beautiful, that he might beg alms of them that went into the temple.

3 \*He, when he had seen Peter and John about to go into the temple, begged to receive an alms.

4 But Peter with John, fixing his eyes upon him, said: Look upon us.

5 And he looked earnestly upon them, hoping that he should receive something from them.

6 But Peter said: Silver and gold I have none: but what I have, I give thee: in the name of Jesus Christ, of Nazareth, rise up, and walk.

7 And having taken him by the right hand, he lifted him up, and forthwith his feet and soles became firm.

8 And he leaping up, stood, and walked: and entered with them into the temple, walking and leaping, and praising God.

9 And all the people saw him walking and praising God.

\* A. D. 33.

VER. 46. *In the temple.* Although by the death of our Saviour, the ceremonies and sacrifices were abrogated, and the new alliance had succeeded to the old, still it was not in the design of God, that the faithful should separate themselves from the rest of the Jews, or entirely give up the observances of the law. They continued to observe them as long as the utility of the Church required it, but they observed them not as Jews. Thus they avoided giving scandal to the weak, and driving them from submitting to the doctrine of the Church. They disposed them insensibly to a more pure and spiritual worship. S. Chrys. in Act. hom. 7.—This was burying the synagogue with honour.

VER. 47. More and more he added daily to the Church, as it is clearly expressed in the Greek, *προσέτιθεν τῇ ἐκκλησίᾳ*, that we may see the visible propagation and increase of the same. We may here, and throughout the whole book, observe a visible society of men joined in Christ, which visible society may be traced through ecclesiastical history, down to our days, and which will continue, in virtue of Christ's promise, to the end of time, as the point of union, by which the true disciples of Jesus Christ are to be connected together in one body, and one spirit; "one Lord, one faith, one baptism." Eph. iv. 5.

\* V. 1. Pariter in eodem loco, *ὁμοθυμαδὸν ἐπὶ τὸ αὐτό*, concorditer.

† V. 24. *Solutis doloribus Inferni, λύσας τὰς ὀδύνας ᾧδου*, though in the common Greek copies, *θανάτου*. See S. Chrys. Hom. 6.

‡ V. 27. *My soul in hell. Animam meam in Inferno, τὴν ψυχὴν μου εἰς ᾧδον*.

CHAP. III. VER. 1. *To the temple.* Though the Jewish ceremonies were shortly to cease, yet it was not unlawful to follow them; and they went to the temple as a proper place for prayer. Wi.—The custom of praying three times in the day, is ancient among the Jews. Daniel at Babylon opened his window on the side which looked towards the temple of Jerusalem, and three times a day bent his knees before the Lord.—In Catholic countries, the toll of a bell at morning, noon, and evening, announces the time for the recital of the *Angelus Domini*, a short prayer, in honour of the incarnation. At these moments, all, however employed, whether at labour in the field, or at home, all cease from their employment, till they have recited the prayer. The repetition of this, and similar practices, cannot

10 And they knew him, that it was he who sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened to him.

11 And as he held Peter and John, all the the people, amazed, ran to them to the porch which is called Solomon's.

12 Which Peter seeing, made answer to the people. Ye men of Israel, why wonder you at this? or why look you upon us, as if by our strength or power, we had made this man to walk?

13 The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers, hath glorified his Son, Jesus, whom you indeed delivered up and denied before the face of Pilate, when he judged he should be released.

14 <sup>b</sup> But you denied the Holy and the Just One, and desired a murderer to be granted unto you.

15 But the author of life you killed, whom God hath raised from the dead, of which we are witnesses.

16 And his name, through the faith of his name, hath made this man strong whom you have seen and known: and the faith which is by him, hath given this perfect soundness in the sight of you all.

17 And now, brethren, I know that you did it through ignorance, as also your rulers.

18 But those things, which God had foretold by the mouth of all the prophets, that his Christ should suffer, he hath so fulfilled.

19 Be penitent, therefore, and be converted, that your sins may be blotted out:

20 That when the times of refreshment shall come from the presence of the Lord, and he shall send him who hath been preached unto you, Jesus Christ,

21 Whom heaven indeed must receive until the times of the restitution of all things, which God hath spoken by

<sup>b</sup> Matt. xxvii. 20; Mark xv. 11; Luke xxiii. 18; John xviii. 40.

be too strongly recommended to Catholics of the present day. They are of singular advantage in recalling the soul, which is too easily dissipated and distracted, to God, her first beginning, and her last end. A.

VER. 4. *Look upon us.* S. Peter said this to raise his attention and expectation, but the poor man thought of nothing but an alms. Wi.

VER. 6. *But what I have, I give thee.* Though S. Luke told us, (chap. ii. 43,) that the apostles did many miracles and prodigies, yet this is the first specified.—*In the name of Jesus of Nazareth*, (known by that name, though of Bethlehem,) *arise, and walk.* In the name of Jesus, lately nailed to a cross. Wi.—This is not the shadow of a great name, *magnum nominis umbra*, but the truth of what it signifies, a Saviour.

VER. 11. *As he held Peter and John.* That is, kept close by them, and with them, out of joy and gratitude. Wi.

VER. 12. *Peter seeing, made answer to the people.* This is the second sermon that is related, which, as S. Chrys. observes, was spoken publicly in the temple.—*Why look you upon us?* S. Peter, at the beginning, takes care to give the glory to God. Wi.

VER. 14, 15. *The Just One, and the Holy One, even the author of life you killed:* he that is the Just One promised, the Messiah, the Son of God, and true God. Wi.

VER. 17. *You did it through ignorance,* but such as could not excuse the chief of you. Wi.

VER. 20. *The times of refreshment.* The time of eternal rest and happiness, &c.—These words, *you may be saved*, must be understood, to make the sense complete. Wi.

VER. 21. *Whom heaven indeed must receive,* as also in the Prot. translation, *not contain:* nor can any argument be drawn from hence that Christ's body cannot be truly at the same time in the holy Sacrament, especially after a different manner. The true sense of these words is, that heaven is the place of Christ's abode, till the day of judgment, and that it was in vain for them to think that he would come to take possession of any temporal kingdom. Wi.—*The restitution of all things.* Jesus remains in heaven till his second coming to judge the living and the dead. That is, the great day, when every thing shall be finally settled, and



the mouth of his holy prophets from the beginning of the world.

22 For Moses indeed said: "A prophet shall the Lord, your God, raise up unto you out of your brethren, like unto me: him you shall hear, according to all things whatsoever he shall speak to you."

23 And it shall be, that every soul which will not hear that prophet, shall be destroyed from among the people.

24 And all the prophets, from Samuel and afterwards, that have spoken, have foretold these days.

25 You are the children of the prophets, and of the covenant which God made to our fathers, saying to Abraham: "And in thy seed shall all the families of the earth be blessed."

26 To you first God, raising up his Son, sent him to bless you: that every one should convert himself from his wickedness.

## CHAP. IV.

*Peter and John are apprehended. Their constancy. The Church is increased.*

AND<sup>c</sup> when they were speaking to the people, the priests, and the officer of the temple, and the Sadducees, came unto them,

2 Being grieved that they taught the people, and declared in Jesus the resurrection from the dead:

3 And they laid hands on them, and put them in custody till the next day: for now it was evening.

4 But many of them, who had heard the word, believed: and the number of the men was made five thousand.

5 And it came to pass on the morrow, that their rulers, and ancients, and Scribes, were gathered together in Jerusalem:

6 And Annas, the high priest, and Caiphas, and John, and Alexander, and as many as were of the priestly race.

<sup>a</sup> Deut. xviii. 15.—<sup>b</sup> Gen. xii. 3.—<sup>c</sup> A. D. 33.—<sup>d</sup> Psal. cxvii. 22; Isa. xxviii. 16;

restored to their proper order. He shall avenge the injuries done to God; restore peace to the afflicted just men of the earth, and justice to their persecutors. He shall exalt his Church, and himself receive the homage of adoration from every tribe of men. Calmet.—See 2 Pet. iii. 13, which text, together with what we read in this place, joins inseparably the last coming of Jesus Christ with the universal re-establishment promised in both these passages, and completely excludes the Millennium, which some erroneously expect to take place between the accomplishment of the first and second of these events. See Bossuet's reflections on the 20th chap. of the Apocalypse, where the errors of many Protestant writers, especially of Dodwell, are refuted. To show that the error of the Millennium cannot be assigned as a general cause which impelled the primitive Christians to martyrdom, it will suffice to produce this decisive passage of S. Justin, who, after Papias, was the first supporter of that system: speaking to Tryphon concerning this temporal kingdom, which Christ was to enjoy here below, in the re-established Jerusalem with the saints risen from the dead, for a thousand years, he says, "I have already confessed that many others, with myself, were of this opinion; . . . but there are many others, and persons of sound faith, and exemplary conduct, who reject this opinion." In Dialog. cum Tryph. n. 84.

VER. 23. Which will not hear that prophet. S. Peter's argument is this. If disobedience to the ordinances of God, by the voice of Moses, was punishable with death, how much more severe will be the punishment of those who refuse obedience to the doctrines of Jesus, to whom all the prophets bore testimony, and whom the apostles then preached! How different is this system of submission to the teaching of the prophets and apostles, from that libertinism, which undermines the whole fabric of religion, by taking away from the Church the power of commanding, and from the disciple the necessity of obeying.

VER. 25, 26. You are the children . . . to you first God, raising up his Son. He gives them encouragement, that not only the promise of sending the Messias was made to them, but that he came, and is to be preached to them: and that the blessings of his coming are first offered to them. Wi.

CHAP. IV. VER. 1. The officer\* (of the guard) of the temple: lit. the magistrate of the temple. But this magistrate, by the Greek, was an officer over soldiers; we may presume, over those who were to guard the temple. Wi.

VER. 2. The resurrection. This vexed particularly the Sadducees, who denied the resurrection: and they had great power among the Jews. Wi.

7 And setting them in the midst, they asked: By what power, or in what name, have ye done this?

8 Then Peter, filled with the Holy Ghost, said to them: Ye rulers of the people, and ancients, hear:

9 If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole,

10 Be it known to you all, and to all the people of Israel, that in the name of our Lord Jesus Christ, of Nazareth, whom you crucified, whom God hath raised from the dead, even by him doth this man stand here before you, whole.

11 "This is the stone which was rejected by you, the builders: which is become the head of the corner:

12 Nor is there salvation in any other. For there is no other name, under heaven, given to men, whereby we must be saved.

13 Now they, seeing the constancy of Peter and John, knowing that they were illiterate and ignorant men, they wondered: and they knew them, that they had been with Jesus:

14 Seeing also the man standing with them, who had been healed, they could say nothing against it.

15 But they commanded them to go aside out of the council: and they conferred among themselves,

16 Saying: What shall we do to these men? for a miracle, indeed, hath been done by them, conspicuous to all the inhabitants of Jerusalem: it is manifest, and we cannot deny it.

17 But that it may be no further divulged among the people, let us threaten them, that they speak no more in this name to any man.

18 And calling them, they charged them not to speak at all, nor teach in the name of Jesus.

19 But Peter and John answering, said to them: If it

Matt. xxi. 42; Mark xii. 10; Luke xx. 17; Rom. ix. 33; 1 Pet. ii. 7.

VER. 4. Five thousand. Not that hereby is meant the whole number of the believers, but five thousand, by this miracle and preaching, were added to those that believed before. Wi.—Here again we remark the visible increase of the Catholic Church, by the preaching of the word.

VER. 5. Their rulers, &c. The chief of them, and Annas, the high priest, perhaps he had lately succeeded Caiphas, high priest of the year before. Wi.

VER. 7. By what authority? Is it by your own authority, or that of some other, you have healed this lame man? They wished to know if it was a true miracle, or the effects of some secret magic or enchantment. The knowledge of this kind of affairs belonged to them. It was their duty to repress the attempts of false prophets, seducers, and magicians. But they might easily discover that the apostles were far removed from any thing of this kind. The simple narration of the fact was enough to acquit them. Calmet.

VER. 10. Name of our Lord Jesus. From this, S. Chrysostom takes occasion to make several pathetic exhortations against swearing and profaning this adorable name. What profit do you propose to yourselves by abusing this name? Is it to gain credit to your discourse? So you will tell me; but, believe me, you are mistaken: if people saw you respected oaths, and were afraid to make free with them, then they would believe you. Not when you give them to understand that you undervalue them, by your frequent abuse of them. Break then so profane a custom. It will cost you neither money nor labour to do so: you are not required to part with any gratification for this purpose. Use only at the beginning a little diligence, and you will easily overcome so idle a practice. Wish, and it is done. S. Chrys. super Act. sparsim. A.—Whom you crucified. S. Peter, without fear or apprehension, openly and boldly tells them of their heinous crime: that Christ is the head corner stone, which they had rejected, as Christ himself had told them, (Matt. xii. 10,) and that there is no other name under heaven given to men to be saved by. Wi.

VER. 13. The constancy of Peter and John, surprised the council very much. They admired their knowledge of the Scriptures, seeing them men without learning or letters,† and (as they are called idiots) they could not find how to contradict the fact, the man that was healed being there present. Wi.

VER. 16. What shall we do to these men? They were perplexed, says S. Chrys., and in greater fear than the apostles. They saw they could do nothing but threaten and charge them to speak no more of Jesus. Wi.



be just in the sight of God, to hear you rather than God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 But they, threatening them, sent them away: not finding how they might punish them, because of the people: for all men glorified what had been done, in that which had come to pass.

22 For the man was above forty years old, in whom that miraculous cure had been wrought.

23 And being let go, they came to their own company, and related all that the chief priests and ancients had said to them.

24 Who, when they had heard *them*, with one accord lifted up their voice to God, and said: Lord, thou art he that didst make heaven and earth, the sea, and all things that are in them:

25 Who, in the Holy Ghost, by the mouth of our father, David, thy servant, hast said: "Why have the Gentiles raged, and the people devised vain things?"

26 The kings of the earth stood up, and the princes assembled together against the Lord, and against his Christ.

27 For there were truly assembled in this city, against thy holy Son, Jesus, whom thou hast anointed, Herod, and Pontius Pilate, with the Gentiles, and the people of Israel,

28 To do what thy hand and thy counsel decreed to be done.

29 And now, Lord, behold their threatenings, and grant to thy servants, with all confidence to speak thy word,

30 In this, that thou stretch forth thy hand to cures, and signs, and wonders, to be done by the name of thy holy Son, Jesus.

\* Psal. ii. 1.

VER. 19. *But Peter and John stopped their mouths, by asking them, if it was reasonable for them to hearken to men rather than to God. For we, say they, (ver. 20,) cannot but speak things which we have seen and heard.* Wi.

VER. 20. *We have seen and heard.* From these words, S. Chrysostom makes some important remarks on the conduct of Christians. On returning from the theatre, or any public meeting, each can relate what he has seen and heard. This is the fruit they reap from attending at public places of amusement; and would to God it were merely pleasure unmixed with poison. But on returning from Church, where they have been for instruction, they remember nothing, speak of nothing they have seen or heard. All is silence. Not even a thought is turned on what has been performed. Hom. 10, in Act.—It is a curious fact, which the apologists for the innocence of modern plays would do well to attend to, that the theatre has always been avoided by the good and the virtuous of every age. When one of the ancient Fathers was exorcising a female demoniac, who had been possessed at the theatre, and bade the devil to depart: No, replied he, I had a right to take possession of her, for I found her in my own house. A.

VER. 21. *Threatening them.* Here commences the history of the first persecution of religious opinion, which the passions of men have continued, and swelled to such a frightful length. But on this, as on all other occasions, it has defeated its own purpose, by adding firmness and constancy to the persecuted. Truth is not to be overpowered by violence. In vain have the kings and princes of the earth risen up against the Lord, and against his Christ. When will men learn that charity is the principle of conversion!

VER. 23. *Being let go, they came to their own company,* relating with simplicity all that had happened.

VER. 24. *With one accord.* With one mind, as in the Greek, and with one voice, being inspired by the Holy Ghost, they fell to prayer. Wi.

VER. 30. *That thou stretch forth thy hand.* Lit. in this that thou stretch forth thy hand to cures, &c. They pray to God, that he would continue to confirm their preaching by miracles. Wi.

VER. 31. *The place was shaken.* Much in the same manner, as at the first coming of the Holy Ghost.—*They were all filled with the Holy Ghost.* Their hearts were inflamed and excited by a new motion of grace. Wi.

VER. 32. *All things were common.* Happy would it be for society, if the rich in the present day were to imitate, in some degree, this charity of the first disciples, by distributing to those that want. Both would hereby become more

31 And when they had prayed, the place was shaken wherein they were assembled: and they were all filled with the Holy Ghost, and they spoke the word of God with confidence.

32 And the multitude of the believers had but one heart and one soul: neither did any one of them say, that of the things which he possessed, any thing was his own, but all things were common to them.

33 And with great power did the apostles give testimony of the resurrection of Jesus Christ, our Lord: and great grace was in them all.

34 For neither was there any one among them that wanted. For as many as were owners of lands, or houses, sold them, and brought the price of the things they sold.

35 And laid it down before the feet of the apostles. And distribution was made to every man, according as he had need.

36 And Joseph, who by the apostles was surnamed Barnabas, (which, being interpreted, is the son of consolation,) a Levite, a Cyprian born,

37 Having land, sold it, and brought the price, and laid it at the feet of the apostles.

## CHAP. V.

*The judgment of God upon Ananias and Saphira. The apostles are cast into prison.*

**B**UT<sup>b</sup> a certain man, named Ananias, with Saphira, his wife, sold a field,

2 And by fraud kept part of the price of the field, his wife being conscious of it, and bringing a certain part of it, laid it at the feet of the apostles.

3 But Peter said: Ananias, why hath satan tempted thy heart, that thou shouldst lie to the Holy Ghost, and by fraud keep part of the price of the field?

<sup>b</sup> A. D. 33.

happy; nor would the rich derive less pleasure from such actions, than the poor. S. Chrys. hom. 11, in Acts.

VER. 33. *And great grace was in them all.* All of them there present were replenished with extraordinary graces of charity, zeal, &c. Wi.

VER. 36, 37. *Joseph . . . surnamed Barnabas, the son of consolation, &c.* He seems to be mentioned as the first that sold all he had, and brought the price, and laid it at the feet of the apostles. Wi.

VER. 37. *At the feet of the apostles,* out of respect. Thus the Sunamitess fell down and embraced Elisha's feet. Many that asked favours of Christ, fell down at his feet, and Mary kissed his feet. Such are the signs of reverence paid both to Christ, and to other sacred persons, prophets, apostles, popes.

\* V. 1. An officer of the guard of the temple. Magistratus templi, σπαραγός τοῦ ἱεροῦ.

† V. 13. Sine literis, ἀγραμμάτοις. Idiotæ, ἰδιῶται, plebei.

‡ V. 23. Ad suos, πρὸς τοὺς ἰδίους.

§ V. 30. In eo quod extendas, ἐν τῷ ἐκτείνειν, by stretching forth, &c.

CHAP. V. VER. 1. It is believed by many of the Fathers, that the resolution which the faithful made of selling their property, and laying the price at the feet of the apostles, implied a vow of reserving nothing for themselves, but giving all to the community; and that the crime of Ananias and Saphira consisted in the violation of this vow; on which account they regarded them as sacrilegious, and plunderers of sacred things. See S. Basil, serm. 1, de Institut. Monac. S. Cyprian, lib. 1, ad Quir., &c.—For, without this supposition, we cannot, as Menochius justly remarks, account for the sudden and severe punishment inflicted on the offending parties.

VER. 2. *By fraud kept part.\** Ananias, and his wife Saphira, had made a promise, or vow, to put into the common stock the price of what they had to sell. When they had sold the field, they resolved by mutual consent to keep for their private use part of the money, and to bring in the rest, as if they had received no more. The whole price being promised, and by that means consecrated to God, S. Aug. calls it a *sacrilegious fraud*, and S. Chrys. a *theft* of what was already made sacred to God. Wi.

VER. 3. *Why hath satan tempted thy heart?†* The present Greek copies filled thy heart. Wi.



4 Whilst it remained, did it not remain to thee? and being sold, was it not in thy power? Why hast thou conceived this thing in thy heart? Thou hast not lied to men, but to God.

5 And Ananias hearing these words, fell down, and gave up the ghost. And great fear came upon all that heard it.

6 And the young men, rising up, removed him, and carrying him out, buried him.

7 And it came to pass, about the space of three hours after, his wife also not knowing what had happened, came in.

8 And Peter said to her: Tell me, woman, whether you sold the field for so much? And she said: Yea, for so much.

9 And Peter said unto her: Why have you agreed together to tempt the Spirit of the Lord? Behold the feet of those, who have buried thy husband, are at the door, and they shall carry thee out.

10 Immediately she fell down before his feet, and gave up the ghost. And the young men coming in, found her dead; and carried her out, and buried her by her husband.

11 And there came great fear upon the whole church, and upon all that heard these things.

12 And by the hands of the apostles many signs and wonders were done among the people. And they were all, with one accord, in Solomon's porch.

13 But of the rest, no one durst join himself to them: but the people magnified them.

14 And the multitude of men and women, that believed in the Lord, was more increased,

15 Insomuch, that they brought out the sick into the streets, and laid them on beds and couches, that when Peter came, his shadow, at the least, might overshadow any of them, and they might be delivered from their infirmities.

16 And there came also together, to Jerusalem, a multitude out of the neighbouring cities, bringing sick persons, and such as were troubled with unclean spirits: who were all healed.

17 Then the high priest, rising up, and all that were

with him, (which is the heresy of the Sadducees,) were filled with indignation.

18 And they laid hands on the apostles, and put them in the common prison.

19 But an angel of the Lord, by night opening the doors of the prison, and leading them out, said:

20 Go, and, standing, speak in the temple and to the people, all the words of this life.

21 And they having heard this, entered early in the morning into the temple, and taught. Now the high priest being arrived, and they that were with him, assembled the council, and all the ancients of the children of Israel: and sent to the prison to have them brought.

22 But when the officers came, and having opened the prison, found them not, returning back, they told,

23 Saying: The prison indeed we found shut with all diligence, and the keepers standing before the doors: but opening it, we found no man within.

24 Now, when the magistrate of the temple, and the chief priest, heard these words, they were in doubt what was become of them.

25 But a certain man coming, told them: Behold, the men whom you put in prison, are standing in the temple and teaching the people.

26 Then went the magistrate with the officers, and brought them without violence: for they feared the people, lest they should be stoned.

27 And when they had brought them, they set them before the council. And the high priest spoke to them,

28 Saying: Commanding, we commanded you, that you should not teach in this name: and behold, you have filled Jerusalem with your doctrine, and you have a mind to bring the blood of this man upon us.

29 Peter then answering, and the apostles, said: We ought to obey God rather than men.

30 The God of our fathers hath raised up Jesus, whom you put to death, hanging him upon a tree.

31 This Prince and Saviour, God hath exalted with his right hand, to give penitence to Israel, and remission of sins.

32 And we are witnesses of these things, and the Holy Ghost, whom God hath given to all those that obey him.

VER. 4. *Did it not remain to thee?* That is, no one forced thee to make such a promise.—*And being sold*, was it not in thy power, and at thy free disposal, before such a promise? but promises and vows must be kept.—*Thou hast not lied to men, but to God*, by lying to the Holy Ghost. Wi.—*Thou hast not lied to men*, only and principally, but to God also; for he had also lied to Peter, and the other apostles. Menochius.

VER. 5. *Ananias . . . fell down, and gave up the ghost.* S. Aug. says, † This severe judgment was to strike a terror of such dissembling fraudulent dealings into the new Church. It was also to show that S. Peter and the apostles had the gift of prophecy. Wi.—Menochius and Cornelius à Lapide think that God struck him interiorly, as Peter spoke. . . There are likewise different opinions among the Fathers respecting the salvation of Ananias and Saphira. Some are of opinion, that as their fault was great, they died, and perished in their sin. But the ideas we are fond to cherish of the infinite mercy of God, would rather incline us to say, with S. Augustin, "I can believe that God spared them after this life, for his mercy is great. . . They were stricken with the scourge of death, that they might not be subject to eternal punishment" S. Aug. Sermon. 148, olim. 10, et in Parmen.

VER. 7. *Not knowing.* Because no one durst tell her; so much did they honour, fear, and obey S. Peter. S. Chrys. Hom. 12.

VER. 8. *Yea, for so much.* That is, for the same sum as Ananias mentioned. This the wife said, not knowing what had before happened to her husband. Wi.

VER. 12. *Solomon's porch.* This was outside of the temple, open to all, Jews and Gentiles, pure and impure. They assembled here, because it was a large place, where they could speak to many assembled. Had it been within the temple,

the priests would have interrupted them, and not have wanted pretexts to silence them. Calmet.

VER. 13. *Of the rest, no one durst join himself to them.* That is, none of those that did not believe: yet the people praised them, and the number of the faithful increased. Wi.

VER. 15. *On . . . couches*, meaner beds for the poorer sort. *That . . . Peter's shadow, &c.* Thus was partly fulfilled what Christ had foretold, (John xiv. 12,) that his disciples should do even greater miracles than he had done. Wi.—S. Augustin, speaking of the miracles performed by the saints now reigning in heaven, says, "If the shadow of Peter's body could afford help, how much more now the fulness of his power?" Sermon. 39, de Sanctis.

VER. 26. *Then went the magistrate; §* which by the Greek was a military officer. But he did not bind them like prisoners, for fear of a tumult, but desired them to go along with them to the sanhedrim. Wi.—*Without violence.* They persuaded them to appear willingly before the sanhedrim, thinking, perhaps, moreover, that they could not bind them, whom the walls of the prison could not confine. The apostles here, and on all other occasions, show the most astonishing examples of patience, constancy, and obedience to the laws of the country. Menochius.

VER. 28. *Commanding, we commanded you.* That is, charged you severely.—*You have a mind to bring the blood of this man upon us.* You will make us pass for guilty of the murder of the Messiah. Wi.

VER. 29. Peter answered boldly, *We ought to obey God, rather than men.* And withal adds, that God had raised from death Jesus, the Prince and Saviour of mankind, by whose merits all might find repentance and forgiveness of their sins; that they were witnesses of his resurrection, &c. Wi.



33 When they had heard these things, they were cut to the heart, and they thought to put them to death.

34 But one in the council rising up, a Pharisee, by name Gamaliel a doctor of the law, respected by all the people, commanded the men to be put forth a little while.

35 And he said to them: Ye men of Israel, consider with yourselves, what you are about to do with these men.

36 For before these days rose up Theodas, affirming himself to be somebody, with whom joined a number of men, about four hundred: who was slain: and all who believed him, were dispersed, and reduced to nothing.

37 After this man rose up Judas, the Galilean, in the days of the enrolling, and drew away the people after him: he also perished: and all, whosoever consented to him, were dispersed.

38 And now, therefore, I say to you, refrain from these men, and let them alone: for if this design, or work be of men, it will fall to nothing:

39 But if it be of God, you are not able to destroy it: lest perhaps you be found to oppose God. And they consented to him.

40 And calling in the apostles, after they had been scourged, they charged them not to speak at all in the name of Jesus, and they dismissed them.

41 And they indeed went from the presence of the council, rejoicing that they were accounted worthy to suffer reproach for the name of Jesus.

VER. 33. *They were cut to the heart*; || exasperated to fury and madness, and were for killing them. WI.

VER. 34. *Gamaliel*. He that had been S. Paul's master, according to S. Chrys., advised them to forbear, and do nothing rashly. *Meddle not with these men*; lit. *go from them*. ¶ For, saith he, if this be the work of men only, it will soon fall to nothing; but if it be from God, you cannot hinder it, and you will only make yourselves guilty, by resisting the designs of God. *They consented to him*, so far as not to put them to death; but they made them be scourged, which they rejoiced at; and they dismissed them with reiterated threats. WI.—Gamaliel was the master of S. Paul, Barnabas, Stephen, and others, and favoured the Christians. S. Clement and Ven. Bede think he was then a Christian, but concealed his conversion at the instigation of the apostles, that he might have an opportunity of defending Christ in the council. He afterwards professed his faith publicly, and was canonized with his son Abibas. See Baronius, 3rd of Aug. Tirinus.

VER. 39. Time, and the evident success of Christ's Church, prove it to be of God. No violence of the Jews, no persecution of heathen princes, no attempts of domestic adversaries, heretics, schismatics, or evil livers, have been able to prevail against it. Let, then, no Catholic be dispirited, because modern heresies continue; Arian and other heresies have continued much longer, have been more powerfully supported by temporal power, and yet have come to nothing. The Catholic religion was the first, and it will be the last religion.

\* V. 2. *Defraudavit, ἐνοσίχθωνο*. Interventit aliquid de pretio. S. Aug. serm. 27, de Verbis Apostoli. *Sacrilegii damnatur, et fraudis*. See S. Chrys. hom. 12, in Acta.

† V. 3. *Tentavit*. In all Greek copies at present, *ἐπλήρωσεν*. But S. Epiphanius. Hær. 59, p. 500, reads *ἐπείρασεν*.

‡ V. 5. See S. Aug. l. 3, cont. Parmen. c. 1, p. 56, tom. 9, nov. ed.

§ V. 26. *Magistratus, ὁ σπράτης*.

|| V. 33. *Dissecabantur, διεπρίοντο*; which Arias Montanus translates *furebant*.

¶ V. 34. *Discedite ab istis, ἀπόστητε*.

CHAP. VI. VER. 1. *Of the Grecians against the Hebrews*.\* By the Grecians are many times understood the heathens or pagans, as Acts xiv. 1; xviii. 4, &c., but here by Grecians, (which some translate *Hellenists* or *Grecists*;) we may understand those new-converted Christians, who had been Jews before, but who had been born in places where the Greek tongue was spoken; as by the Hebrews, we may understand those converted to the Christian faith, who were of the Jewish race, born and bred in those places where they spoke not Greek, but Syriac, which was then the language of the Jews. This difference is grounded on the Greek text. — *Their widows were neglected*; that is, they seemed less regarded, or less favoured in the daily distributions, than such as were of the Jewish race, and spoke the language of the Jews, as it was then spoken in Palestine. WI.

VER. 2. *And serve tables*. The apostles did not judge it proper for them to be so much employed in managing that common stock, out of which every one, as they stood in need, were supplied, as to meat, and all other necessities: this took up too much of their time, which might be better employed in preaching, &c. WI.

42 And they ceased not every day in the temple, and from house to house, to teach and preach Christ Jesus.

## CHAP. VI.

*The ordaining of the seven deacons. The zeal of Stephen.*

AND<sup>a</sup> in those days, the number of the disciples increasing, there arose a murmuring of the Grecians against the Hebrews, for that their widows were neglected in the daily ministration.

2 Then the twelve calling together the multitude of the disciples, said: It is not fit that we should leave the word of God, and serve tables.

3 Therefore, brethren, look ye out among you seven men of good reputation, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 And the discourse pleased all the multitude. And they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch.

6 These they placed in the presence of the apostles: and they, praying, imposed hands upon them.

7 And the word of the Lord increased, and the number of the disciples was multiplied very much in Jerusalem: a great multitude also of the priests obeyed the faith.

8 Now Stephen, full of grace and fortitude, did great wonders and miracles among the people.

a A. D. 33.

—*Word of God*. The most essential duty of an apostle and bishop, is to announce the word of God. S. Paul would not even baptize, lest it should be a prejudice to the performance of this great duty, for which he had been sent. Calmet.

VER. 3. *Look ye out among you seven men*, and men of a good repute and character, full of the Holy Ghost. WI.—Divers circumstances prove, that they were chosen to be about the altar also. They were to be full of the Holy Ghost and wisdom; they received the imposition of the apostles' hands, and in them S. Paul requireth, in a manner, the same conditions as in bishops; all which would not have been necessary for any secular stewardship. See Acts xiii. 3. Immediately after their ordination, they preached, baptized, disputed, as we see in S. Stephen, &c., &c. Hence S. Ignatius: "It is ours to please by all means the deacons, who are for the ministry of Jesus Christ; for they are not servitors of meat and drink, but ministers of the Church of God. For what are deacons, but imitators or followers of Christ, ministering to bishops, as Christ to his Father, and working unto him a clean and immaculate work, even as S. Stephen to S. James?" Ep. ad Tral.

VER. 5. By the names of these seven, it would appear, that they were all Greeks. The reason of this, most probably, is to silence more effectually all future murmurs, by giving to the aggrieved party protectors of their own nation. Tirinus.—The history of Stephen occurs hereafter. Philip, in the 8th chapter, is called an evangelist, that is, a preacher of the gospel. By Eusebius, Tertullian, and others, he is called an apostle, that is, an apostolic man. See Lives of the Saints, and Rom. Martyrology, June 6.—S. Jerom says, his tomb, and that of his four daughters, the prophetesses, was to be seen at Cæsarea, in Palestine. Ep. ad Eustoch.—Of the rest, except Nicolas, nothing certain is known: their acts have perished. Nicolas, as appears from the text, was a proselyte, first to Judaism, then to Christianity. S. Epiphanius, and many others, accuse him of being, by his incontinency, the author, or at least the occasion, of the impure sects of Nicolaites and Gnostics. S. Clement of Alexandria, and S. Augustin, acquit him of this, and attribute the above heresies to an abuse of some expressions, which he uttered in his simplicity, and which were susceptible of a good and bad sense. See Baronius and Tillemont.

VER. 6. *And they*, that is, the apostles, laid, or imposed hands upon them. These deacons, therefore, were designed and ordained for a sacred ministry, and not only to manage the common stock and temporals of the faithful. This is proved, 1. By the qualifications required in such men, who were to be full of the Holy Ghost. 2. This is evident by their ecclesiastical functions mentioned in this book of the Acts, and in the Epistles of S. Paul, and by the ancient Fathers. S. Stephen and S. Philip immediately preached the gospel, as we find in this and the 8th chapter; they baptized those that were converted. In the first ages, they assisted the bishops and priests at the Divine office, and distributed the sacred chalice, or cup of the holy Eucharist. They succeeded, as it were, to the Levites of the old law. And in the chief Churches, the deacons, or the archdeacons in the first ages, had the chief administration of the ecclesiastical revenues, as we read of S. Laurence at Rome. WI.

VER. 9. *Called of the Libertines*.† That is, of the synagogue of those, whose fathers had been made slaves under Pompey and the Romans, but who had again



9 But certain men of the synagogue, that is called of the Libertines, and of the Cyreneans, and of the Alexandrians, and of those that were of Cilicia, and Asia, rose up disputing with Stephen :

10 And they were not able to resist the wisdom and the spirit with which he spoke.

11 Then they suborned men to say, that they had heard him speaking words of blasphemy against Moses and against God.

12 They stirred up therefore the people, and the ancients, and the Scribes : and running together they took him, and brought him before the council.

13 And they set up false witnesses, who said : This man ceaseth not to speak words against the holy place, and the law.

14 For we have heard him say, that this Jesus, of Nazareth, shall destroy this place, and shall change the traditions, which Moses delivered to us.

15 And all they who sat in the council looking earnestly upon him, saw his face as it were the face of an angel.

## CHAP. VII.

*Stephen's speech before the council : his martyrdom.*

**T**HEN<sup>a</sup> the high priest said : Are these things so ?

2 And he said : Ye men, brethren, and fathers, give ear. The God of glory appeared to our father, Abraham, when he was in Mesopotamia, before he dwelt in Charan,

3 And he said to him : <sup>b</sup>Go forth out of thy country, and from thy kindred, and come into the land which I will show thee.

4 Then he went out of the land of the Chaldeans, and dwelt in Charan. And from thence, after his father was dead, he removed him into this land, in which you now dwell.

5 And he gave him no inheritance in it, no not the space of a foot : but he promised to give it him in possession, and his seed after him, when he had not a son.

6 And God said to him : 'That his seed should sojourn in a strange country, and that they should bring them under bondage, and treat them ill for four hundred years :

7 And the nation which they shall serve, I will judge saith the Lord : and after these things they shall go out and shall serve me in this place.

8 <sup>d</sup>And he gave him the covenant of circumcision : and so he begot Isaac, and circumcised him the eighth day : and <sup>e</sup>Isaac, Jacob : <sup>f</sup>and Jacob, the twelve patriarchs.

9 And the patriarchs, moved with envy,<sup>h</sup> sold Joseph into Egypt : and God was with him.

10 And he delivered him out of all his tribulations : <sup>i</sup>and gave him favour and wisdom in the sight of Pharaoh, king of Egypt, and he appointed him governor over Egypt, and over all his house.

11 Now there came a famine over all Egypt, and Chanaan, and great tribulation : and our fathers found no food.

12 <sup>k</sup>But when Jacob had heard that there was corn in Egypt : he sent our fathers the first time :

13 <sup>l</sup>And at the second time Joseph was known by his brethren, and his kindred was made known to Pharaoh.

14 And Joseph sending, called thither Jacob, his father, and all his kindred, seventy-five souls.

15 <sup>m</sup>So Jacob went down into Egypt, and <sup>n</sup>he died, and our fathers.

16 And they were translated to Sichem, and were laid in the sepulchre, <sup>o</sup>which Abraham bought for a sum of money of the sons of Hemor, the son of Sichem.

17 And when the time of the promise drew near, which God had promised to Abraham, <sup>p</sup>the people increased and were multiplied in Egypt,

18 Till another king arose in Egypt who knew not Joseph.

19 The same dealing deceitfully with our race, afflicted our fathers, that they should expose their children, to the end they might not be kept alive.

<sup>a</sup> A. D. 35.—<sup>b</sup> Gen. xii. 1.—<sup>c</sup> Gen. xv. 13.—<sup>d</sup> Gen. xvii. 10.—<sup>e</sup> Gen. xxi. 24.—<sup>f</sup> Gen. xxv. 25. <sup>g</sup> Gen. xxix. 32, and xxxv. 22.—<sup>h</sup> Gen. xxxvii. 28.—<sup>i</sup> Gen. xli. 37.—<sup>j</sup> Gen. xlii. 2.

<sup>k</sup> Gen. xlv. 3.—<sup>l</sup> Gen. xlv. 5.—<sup>m</sup> Gen. xlix. 32.—<sup>n</sup> Gen. xxiii. 16, and l. 5, and 13; Jos. xxiv. 32.—<sup>o</sup> Exod. i. 7.

been restored to their liberty, and had been made free. There were other synagogues for the Jews of Cyrene, of Alexandria, &c. Wi.

VER. 13. It was true that Jesus would destroy the place, and change their traditions, yet they were false witnesses, because they deposed, that Stephen had made these assertions, which he had not, purposely to excite the Jews to rise up against him, and put him to death. Besides, had Stephen spoken what was advanced against him, they still would have been false witnesses, for the words were in fact words of truth, which these suborned men called, *words of blasphemy*. See ver. 11.

VER. 15. *Saw his face as it were the face of an angel.* All in the council, or sanhedrim, saw an extraordinary or charming brightness in the countenance of Stephen, which struck them with admiration and fear. Wi.—*Angel.* His face shone with a wonderful brightness, an emblem of his interior perfection. In this he was like Moses, whose countenance was so bright, that the Jews could not steadfastly behold it. By this the beholders had an opportunity of being converted, had they so wished, or were rendered inexcusable for their neglect. It is also a testimony of the great sanctity of the deacon. This same miracle is not recorded to have happened to any other but Moses, and our Lord at his transfiguration. D. Dion. Carthus.

\* V. 1. Græcorum ἑλληνιστῶν, not ἑλληνῶν. See also Acts ix. 29, and xi. 20. See Legh Critica Sacra.

† V. 9. Libertinorum, Λιβερτίνων, which Greek word is taken from the Latin. S. Chrys., Hom. 15, says, ἀπελεύθεροι οὕτω καλοῦνται, &c.

CHAP. VII. VER. 1. *Are these things so?* The high priest speaks after this silly manner, being either terrified, or charmed with his angelical countenance.

VER. 5. *Not the space of a foot*; not so much as a foot of land, that is, to dwell in, though he bought there a place to bury in. Gen. xxiii. 9. Wi.

VER. 6. *For four hundred years*, counting from the birth of Isaac, which was twenty-five years after the call and promises made to Abraham. It is certain the Israelites were not four hundred years in Egypt. Wi.—*Four hundred.* These words are taken from the fifteenth chapter of Genesis, in which Moses mentions the same number of years. This calculation is made from the entry of Abraham into Chanaan, to the departure of the Israelites out of Egypt. Strictly, the Israelites did not remain in Egypt more than two hundred and fifteen years.

VER. 8. *The covenant, or the testament,\* and alliance of circumcision*, by which the Israelites should be known to be the elect people of God. Wi.—*Literally*, he gave them the alliance of circumcision; *he made with him an alliance, of which circumcision was the seal.* V.

VER. 10. *Gave him favour and wisdom in the sight of Pharaoh.* Some understand Divine graces, and gifts of prophecy, and the like: others, that he made him find favour in the sight of king Pharaoh, who appointed him to be governor of Egypt. Wi.

VER. 16. *Which Abraham bought . . . of the sons of Hemor, the son of Sichem.* This purchase made by Abraham must be different from the purchase of a field made afterwards by Jacob. Gen. xxxiii. 19. See à Lapede, the author of the Analysis, Dissert. 23. P. Alleman, &c. Wi.—*Abraham bought.* There must be an error of the copyist in this verse. Either the word *Abraham* ought to be omitted, or changed into *Jacob*. For it is plain, from Gen. xxxiii. 19, that the latter bought the land from the sons of Hemor. The Hebrew says, he bought it for one hundred *kesitha*, which some translate *pieces of silver*; others, *lambs*. As for Abraham, and Jacob, they were buried in the cavern of Mambré, which Abraham had purchased from the children of Heth. Gen. xxiii. Calmet.



20 \*At the same time was Moses born, and he was acceptable to God, and he was nourished three months in his father's house.

21 But he being exposed, Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was instructed in all the wisdom of the Egyptians, and he was powerful in his words, and in his deeds.

23 And when he was full forty years old, it came into his heart to visit his brethren, the children of Israel.

24 <sup>b</sup>And having seen a certain man suffer an injury, he defended him: and striking the Egyptian, he avenged him who suffered the injury.

25 And he thought that his brethren understood that God, by his hand, would save them: but they understood it not.

26 <sup>c</sup>And the next day he showed himself to them that were at strife: and would have reconciled them in peace, saying: Men, ye are brethren, why hurt ye one another?

27 But he that did the injury to his neighbour, thrust him away, saying: Who hath appointed thee prince and judge over us?

28 Wilt thou kill me, as thou didst yesterday kill the Egyptian?

29 And Moses fled upon this word: and became a stranger in the land of Madian, where he begat two sons.

30 And when forty years were expired,<sup>d</sup> there appeared to him in the desert of Mount Sinai an angel, in a flame of fire, in a bush.

31 And Moses seeing it, wondered at the sight: and as he drew near to view it, the voice of the Lord came to him, saying:

32 I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses being terrified, durst not behold.

33 And the Lord said to him: Loose thy shoes from off thy feet; for the place wherein thou standest, is holy ground.

34 Seeing, I have seen the affliction of my people, which is in Egypt, and I have heard their groaning, and

am come down to deliver them. And now come, and I will send thee into Egypt.

35 This Moses, whom they refused, saying: Who hath appointed thee prince and judge? him God sent a prince and redeemer, by the hand of the angel, who appeared to him in the bush.

36 <sup>e</sup>He brought them out, doing wonders and signs in the land of Egypt, and in the Red Sea, and in the desert for forty years.

37 This is that Moses who said to the children of Israel: 'A prophet will God raise up to you out of your own brethren, as myself: him shall you hear.

38 <sup>f</sup>This is he who was in the church in the wilderness, with the angel, who spoke to him on Mount Sinai, and with our fathers: who received the words of life to give to us.

39 To whom our fathers would not be obedient: but repulsed him, and in their hearts returned back into Egypt,

40 Saying to Aaron: "Make us gods to go before us: for as to this Moses, who brought us out of the land of Egypt, we know not what is become of him.

41 And they made a calf in those days, and offered sacrifice to the idol, and rejoiced in the works of their own hands.

42 And God turned, and gave them up to serve the host of heaven, as it is written in the book of the prophets: 'Did you offer victims and sacrifices to me for forty years in the desert, O house of Israel?

43 And you took unto you the tabernacle of Moloch, and the star of your god, Rempham, figures which you made to adore them. And I will carry you away beyond Babylon.

44 The tabernacle of the testimony was with our fathers in the desert, as God ordained for them, <sup>g</sup>speaking to Moses that he should make it according to the form which he had seen.

45 <sup>h</sup>Which also our fathers receiving, brought in with Jesus, into the possession of the Gentiles, whom God expelled from the face of our fathers, until the days of David:

\* Exod. ii. 2; Heb. xi. 23.—<sup>b</sup> Exod. ii. 12.—<sup>c</sup> Exod. ii. 13.—<sup>d</sup> Exod. iii. 2.—<sup>e</sup> Exod. vii. 8, and ix. 10, and xi. 14.

<sup>f</sup> Deut. xviii. 15.—<sup>g</sup> Exod. xix. 3.—<sup>h</sup> Exod. xxxii. 1.—<sup>i</sup> Amos v. 25.—<sup>k</sup> Exod. xxv. 40. <sup>l</sup> Jos. iii. 14; Heb. viii. 9.

VER. 20. *Moses . . . was acceptable to God.*† Greatly favoured both with gifts of nature and grace. Some expound it, was extremely fair or beautiful. Wi.

VER. 22. *In words and in deeds.* Moses was persuasive and powerful in reasoning; but had an impediment in his speech, as we know from Exod. iv. 10, and vi. 12. He possessed, moreover, strength, energy, and grandeur, in his discourse. Of this we have abundant proofs in his books.

VER. 29. *Moses fled upon this word;* because he perceived the murder he had committed was become public, though he thought it to be secret. Menochius.—He fled, to avoid the anger of the king, into Madian, where, during his sojourning, he had two sons of Sephora, whom he married there. V.—Moses, or Moyses, in the Egyptian dialect, means, saved from water. He slew the Egyptian by particular inspiration of God, as a prelude to his delivering the people from oppression and bondage, ver. 25, supra.—But such particular and extraordinary examples are not to be imitated. Ch.—He was inspired to stand up, as the Egyptian law required, in defence of the innocent. S. Thom. ii. 2, q. 60.

VER. 30. *In a flame of fire, in a bush.*† Lit. *in the fire of a flame of the bush.* The sense must be, that the bush seemed on fire, and in a flame, and yet was not consumed. Wi.

VER. 33. *Loose thy shoes.* This was a method of testifying respect among the eastern nations. The Mahometans do not wear their shoes in their mosques. The Jewish priests served in the temple with their shoes off. The angel who appeared to Josue ordered him also to take off his shoes. Jos. v. 16.

VER. 35. *Moses, whom they refused.* Lit. *denied.* So have you rejected and denied Jesus, of whom Moses prophesied, when he said that God would raise up to them a prophet like to himself, and commanded them to hear him. Wi.—*Redeemer.* In Greek *Αυτοσωτηρ*; Protestant version, *Deliverer*; though the learned

Polus, in his Synopsis Criticorum, on this place, says, "that no greater injury is done to God, by calling Moses a redeemer, in this place, than by calling him a mediator, in Gal. iii. 19. He is called a redeemer," says this learned Protestant commentator, "inasmuch as he led forth and preserved the people of God safe by the blood of a lamb, and thus exhibited a figure of the true redemption, through the blood of Christ." We all own that Jesus Christ, as having paid the ransom of our delivery with his own blood, is, strictly speaking, our only true Redeemer, and Advocate with his Father, who asks and obtains all things immediately by his own merit; but this does not exclude the prayers of the saints, both alive and dead. Did not the apostles pray for the people, and desire the people to pray for them? "Our Lord Jesus Christ still intercedes for us, and all the martyrs that are with him pray for us: nor will their intercession cease, till we cease our groanings," says S. Augustin, in Psal. lxxxv. in fine.

VER. 38. *This is he who was in the Church in the wilderness,* after God had by him delivered their fathers out of their slavery in Egypt.

VER. 40. *Saying to Aaron, Make us gods:* forcing him, in a manner, to make them the golden calf, while Moses was receiving the law from God. Wi.

VER. 43. *And you, that is, your forefathers, took unto you the tabernacle of Moloch.* He reproaches the Jews with their idolatry, and worship of different false gods, from time to time, notwithstanding God's comminations by the prophets, of which he puts them in mind by these words, *and I will translate you beyond Babylon.*

VER. 44. *The tabernacle of the testimony,* in which was the ark of the covenant, as they were made by Moses, which were moved from place to place with the Israelites in the wilderness; and which Jesus, or Josue, brought with the people, into the possessions of the Gentiles, that is, into the land of Chanaan, which had



46 <sup>a</sup> Who found grace in the sight of God, <sup>b</sup> and desired that he might find a tabernacle for the God of Jacob

47 <sup>c</sup> But Solomon built him a house.

48 <sup>d</sup> But the Most High dwelleth not in houses made by hands, as the prophet saith.

49 <sup>e</sup> Heaven is my throne: and the earth is my footstool. What house will you build for me, saith the Lord, or what is the place of my rest?

50 Hath not my hand made all these things?

51 With a stiff neck and uncircumcised heart and ears, you always resist the Holy Ghost: as your fathers *did*, so *do* you also.

52 Which of the prophets have not your fathers persecuted? And they have slain these who foretold of the coming of the Just One: of whom you have been now the betrayers and murderers:

53 Who have received the law by the disposition of angels, and have not kept it.

54 Now hearing these things, they were cut to the heart, and they gnashed with their teeth at him.

55 But he being full of the Holy Ghost, looking up stedfastly to heaven, saw the glory of God, and Jesus standing at the right hand of God. And he said: Behold I see the heavens opened, and the Son of man standing at the right hand of God.

56 And they crying out with a loud voice, stopped their ears, and with one accord rushed in violently upon him.

57 And having cast him out of the city, they stoned him: and the witnesses laid down their garments at the feet of a young man, whose name was Saul.

58 And they stoned Stephen, invoking and saying: Lord Jesus, receive my spirit.

59 And kneeling down, he cried out with a loud voice, saying: Lord, lay not this sin to their charge. And when he had said this, he fell asleep in the Lord. And Saul was consenting to his death.

<sup>a</sup> 1 Kings xvi. 13.—<sup>b</sup> Psal. cxxxi. 5.—<sup>c</sup> 3 Kings vi. 1; 1 Par. xvii. 12.

been before possessed by the Gentiles.—This tabernacle, in which was kept the ark, remained with the Israelites till the time of David, or rather of Solomon, who built the temple. Wi.

VER. 48. *But the Most High dwelleth not in houses made by hands.* God is every where, nor is his presence confined to the temple, which was already once destroyed; and what if it be destroyed again, as Christ foretold? God must still be adored, worshipped, and served, as he was before the temple was first built, which was only by Solomon. Wi.—*Dwelleth not in houses.* That is, so as to stand in need of earthly dwellings, or to be contained, or circumscribed by them. Though otherwise, by his immense Divinity, he is in our houses, and every where else; and Christ in his humanity dwelt in houses: and is now on our altars. Ch.

VER. 51. *With a stiff neck and uncircumcised heart.* S. Stephen, inspired by the Holy Ghost, knowing he should die a martyr, boldly reproaches them for persecuting the prophets, for putting to death the Just One, that is, the Messiah, foretold by the prophets. Wi.

VER. 54. *They were cut to the heart:* exasperated even to rage and madness. See chap. v. 33, *gnashing their teeth with indignation.* Wi.

VER. 56. *Stopped their ears,* crying out, blasphemy: and they stoned him to death. He praying for them, and saying, *Lord Jesus, receive my spirit*, in imitation of his Lord and Master, our Saviour Christ. And *reposed in the Lord.* Lit. *slept.* In most Greek copies, are now wanting, *in the Lord*; but it is no doubt the sense. Wi.—*Rushed in violently upon him.* This proceeding, without any sentence, or form of law, was altogether irregular; and never used in the better times of the Jewish government. This was called, *judgment of zeal*, and only allowed in one instance, viz. when any one came to draw the people to idolatry. Afterwards, this kind of proceeding was extended to other crimes. See Deut. xiii. 6; Num. xxiv.; 1 Mac. xi. 24, &c.

VER. 58. *Invoking.* See with what arms S. Stephen defended himself against the fury of his enemies. He put on charity for a breastplate, and by that came off victorious. By his love of God, he resisted the enraged Jews; by the love he bore his neighbour, he prayed for those that stoned him. S. Fulgentius, Serm. de

CHAP. VIII.

*Philip converts the Samaritans, and baptizes the eunuch.*

AND <sup>a</sup> at that time there was raised a great persecution against the church, which was at Jerusalem, and they were all dispersed through the countries of Juda and Samaria, except the apostles.

2 And devout men took care of Stephen's funeral, and made great mourning over him.

3 But Saul ravaged the church, entering into houses, and, hauling away men and women, committed them to prison.

4 They, therefore, who were dispersed, went about preaching the word of God.

5 And Philip going down to the city of Samaria, preached Christ to them.

6 And the people were attentive to those things, which were said by Philip, with one accord hearing, and seeing the miracles which he did.

7 For unclean spirits, crying out with a loud voice, went out of many who were possessed with them.

8 And many taken with the palsy, and that were lame, were healed.

9 And there was great joy in that city. But a certain man, named Simon, who before had been a magician in the city, seducing the people of Samaria, giving out that he was some great one:

10 To whom all hearkened, from the least to the greatest, saying: This man is the power of God, which is called great.

11 And they were attentive to him, because for a long time he had bewitched them with his sorceries.

12 But when they had believed Philip preaching of the kingdom of God, in the name of Jesus Christ, men and women were baptized.

13 Then Simon himself believed also: and being baptized, he adhered to Philip. Seeing also wonders and miracles done, he was struck with amazement.

<sup>d</sup> Infra, xvii. 24.—<sup>e</sup> Isa. lxvi. 1.—<sup>f</sup> A. D. 33.

S. Steph.—We here again see the powerful intercession of the saints; "for," says S. Augustin, "if Stephen had not thus prayed, the Church would not have to glory in a S. Paul. Si Stephanus non sic orasset, Ecclesia Paulum non haberet." Serm. 1, de S. Steph.

\* V. 8. Testamentum, τὴν διαθήκην. See Heb. ix. 16.

† V. 20. Gratus Deo, ἀρετὸς τῷ Θεῷ. Acceptable to God. It may also signify, beautiful in the sight of God, that is, in the style of the Scriptures, very beautiful.

‡ V. 30. In igne flammæ rubi, ἐν φλογὶ πυρὸς βάρου. In flamma ignis rubi.

§ V. 38. In the assembly. Lit. in Ecclesia, ἐν τῇ ἐκκλησίᾳ.

|| V. 56. Obdormivit in Domino. ἐκοιμήθη.

CHAP. VIII. VER. 1. *Were dispersed.* During this great persecution of the Church, those who could not conceal themselves, were dispersed into different countries. Thus did the Almighty make use of the malice of his enemies, to the greater exaltation and glory of his own name. For those who fled, carried with them the light of the gospel wherever they went. Tirinus.—They were burning torches, which communicated of their holy fire to every place, in which they were scattered. S. Aug. Serm. 116.—Thus was the gospel disseminated from Jerusalem into all Judea and Samaria. Wi.

VER. 2. *Took care.* We see great devotion used in burying his body, and four centuries afterwards, at the finding and translating thereof. Very many miracles were performed on that occasion, as S. Augustin witnesses in his work de Civitate Dei, l. 22, c. 8, and Serm. de S. Steph. T. 8.

VER. 10. *This man is the power of God, which is called* (that is, which is truly) *great.* Simon pretended to be God, and the great God. See S. Iræn. l. 1. c. 20.

VER. 11. *He had bewitched them with his sorceries,\** or magic: he had put them out of their wits, turned their heads, charmed them, stupified them. Wi.

VER. 13. *Simon himself believed.* That is, pretended to believe, that he might



14 Now when the apostles, who were in Jerusalem, had heard that Samaria had received the word of God, they sent to them Peter and John.

15 Who when they were come, prayed for them, that they might receive the Holy Ghost:

16 For he was not yet come upon any one of them, but they were only baptized in the name of the Lord Jesus.

17 Then they laid their hands upon them, and they received the Holy Ghost.

18 And when Simon saw, that by the imposition of the hands of the apostles, the Holy Ghost was given, he offered them money,

19 Saying: Give me also this power, that on whomsoever I shall lay hands, he may receive the Holy Ghost. But Peter said to him:

20 May thy money perish with thee: because thou hast esteemed the gift of God to be purchased with money.

21 Thou hast no part, nor lot in this matter: for thy heart is not right in the sight of God.

22 Do penance, therefore, for this thy wickedness: and pray to God, that perhaps this thought of thy heart may be forgiven thee.

23 For I see thou art in the gall of bitterness, and in the bonds of iniquity.

24 Then Simon answering, said: Pray you to the Lord for me, that none of these things which you have said, may come upon me.

25 And they indeed having testified, and preached the word of the Lord, returned to Jerusalem, and preached the gospel to many countries of the Samaritans.

26 And an angel of the Lord spoke to Philip, saying: Arise, and go towards the south, to the way that goeth down from Jerusalem to Gaza: this is desert.

27 And rising up, he went. And behold a man of

Ethiopia, an eunuch, of great authority under Candace, queen of the Ethiopians, who had charge over all her treasures, had come to Jerusalem to adore:

28 And he was returning, sitting on his chariot, and reading Isaias, the prophet.

29 And the Spirit said to Philip Go near, and join thyself to that chariot.

30 And Philip running thither, heard him reading the prophet, Isaias, and he said: Thinkest thou that thou understandest what thou readest?

31 And he said: How can I, unless some one show me? And he desired Philip to come up, and sit with him.

32 And the place of the Scripture, which he read, was this: "As a sheep he was led to the slaughter: and like a lamb without a voice before his shearers, so opened he not his mouth.

33 In humility his judgment was taken away. Who shall declare his generation, for his life shall be taken away from the earth?

34 And the eunuch answering Philip, said: I beseech thee, of whom doth the prophet speak this? of himself, or of some other?

35 And Philip, opening his mouth, and beginning at that Scripture, preached to him Jesus.

36 And as they went on their way, they came to a certain water: and the eunuch saith: See here is water, what hindereth me from being baptized?

37 And Philip said: If thou believest with thy whole heart, thou mayest. And he answering, said: I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they both went down into the water, Philip, and the eunuch, and he baptized him.

a Isa. liii. 7.

obtain the power of speaking tongues, and working miracles, which was frequently imparted to the faithful at baptism. Menochius.

VER. 15. *The Holy Ghost*, which the apostles came to give the Samaritan Neophytes, was not the spirit of grace, of justice, and of sanctity, for that they had received at baptism; but the spirit of strength, to confess with confidence and freedom the name of Jesus, and the supernatural and miraculous graces, usually at that time granted to the faithful, by the imposition of hands. Philip did not administer this sacrament, because he could not; he was not a bishop. Hence now in the Church, we see only the chief pastors do it, *præcipuos et non alios videmus hoc facere*. See S. Chrys. hom. 18, in Acta.—There is no mention here, it is true, of unction, but the most venerable antiquity clearly specifies it. S. Cyprian, in the third age, says, "It is moreover necessary, that he who has been baptized, should be anointed, that having received the chrism, that is, the unction, he may be the anointed of God." Ep. 70.—In the next age, S. Pacianus writes: "Do you say that this (the power of remitting sins) was granted only to the apostles? Then I say, that they alone could baptize, and give the Holy Spirit, for to them alone was the command of doing it given. If, therefore, the right of conferring baptism, and of anointing, descended to their successors, to them also has come the power of binding and loosing." Ep. 1, ad Sym. Bibl. Max. T. 4, p. 307.

VER. 17. *They received the Holy Ghost*. Not but that they had received the grace of the Holy Ghost at their baptism; but not that plenitude of grace, and those gifts, which they received from bishops in the sacrament of confirmation. This sacrament, as S. Chrys. observes,† S. Philip, the deacon, had not power to give. Wi.

VER. 18. *Simon . . . offered them money*. From hence it is called the sin of simony, to buy, sell, or give money for benefices, and spiritual things. It was vanity that made Simon desire this power. Wi.—Hence to give or receive money in exchange, or as a price for any spiritual good whatever, is justly esteemed sinful. It is called simony, from the name of the person who was first engaged in this sin. A.

VER. 20. *May thy money perish with thee; or go with thee to perdition*. This was a prophecy, says S. Chrys., of S. Peter, who saw him incorrigible, and that he would not repent. Wi.

VER. 21. *Not lot in this matter*. Lit. in this saying. Wi.

VER. 22. *That perhaps this thought of thy heart may be forgiven thee*. The word *perhaps*, as the interpreters commonly observe on this and other places,

many times does not imply any doubt or uncertainty. There could be no doubt, says S. Chrys., only as to his repenting: if he repented, it is certain he would find remission of his sins. Wi.

VER. 23. *In the gall of bitterness*. In the bitter gall of hypocrisy, or the bonds, fetters, and chains of sin and iniquity. Wi.

VER. 24. *Pray . . . for me*. Instead of following the advice of S. Peter, he begs them to pray, not that God would touch his heart, and give him repentance; but that the evils might not fall upon him. In this he is a true model of false penitents, who hate not the sin, but fear the punishment which is the consequence of it.

VER. 26. *This is desert*. In construction, whether we regard the Latin or Greek, to be *desert*, may either agree to the way leading to Gaza, or the city itself, which formerly had been almost destroyed. Wi.—To the site of old Gaza, which was then a desert; above which was built the new Gaza, nearer to the sea. V.

VER. 27. *An eunuch*. It is likely a proselyte converted to the Jewish religion. He shows his zeal and devotion, says S. Chrys., not only by coming to Jerusalem, but by reading the prophets in his chariot. Wi.

VER. 31. *How can I, unless some one show me,† or be a guide to me?* as in the Greek. Let every one, and especially the unlearned, take good notice of these words, not to wrest the Scriptures to his own perdition. To follow his own private judgment, or his private spirit, is to make choice of a blind and incompetent guide, as to the sense of the Scriptures, and the mysteries of faith. See the preface to the Gospel of S. John. Wi.—It appears this eunuch was not one of those, who are now so commonly seen, who think the Scripture is every where plain, and the sense open to every body. Such would do much better to acknowledge that they stand in need of a guide. Grotius, hic.

VER. 32, 33. *As a sheep, or a lamb, &c.* The eunuch, by Divine providence, was now reading the 53rd chap. of Isaias, which is of Christ, and his sufferings.—*In humility his judgment was taken away*. The sense seems to be, that Christ having humbled himself, so as to undergo an unjust judgment, or condemnation to die on the cross, hath been again raised from the dead, and delivered from that judgment by his glorious resurrection and ascension. Wi.

VER. 36. *Here is water*. This shows that baptism is to be given with water. Wi.

VER. 37. *If thou believest, &c.* The Scripture many times mentions one disposition, when others no less necessary are supposed, as here a sorrow for sins, a firm hope, love of God, &c. Wi.

VER. 38. We are not to suppose, in the administration of the sacraments in



39 And when they were come up out of the water, the Spirit of the Lord took away Philip, and the eunuch saw him no more. And he went on his way rejoicing.

40 But Philip was found in Azotus, and passing through he preached the gospel to all the cities, till he came to Cæsarea.

CHAP. IX.

*Paul's conversion and zeal. Peter heals Eneas, and raises Tabitha to life.*

AND <sup>a</sup>Saul, as yet breathing out threatenings, and slaughter against the disciples of the Lord, went to the high priest,

2 And asked of him letters to Damascus to the synagogues: that if he found any men and women of this way, he might bring them bound to Jerusalem.

3 <sup>b</sup>And as he went on his journey, it came to pass that he drew near to Damascus: and suddenly a light from heaven shined round about him.

4 And falling on the ground, he heard a voice saying to him: Saul, Saul, why dost thou persecute me?

5 And he said: Who art thou, Lord? And he: I am Jesus, whom thou dost persecute? It is hard for thee to kick against the goad.

6 And he, trembling and astonished, said: Lord, what wilt thou have me to do?

7 And the Lord said to him: Arise, and go into the city, and there it shall be told thee what thou must do. Now the men who went in company with him, stood amazed, hearing indeed a voice, but seeing no one.

8 And Saul arose from the ground, and his eyes being open, he saw nothing. But they leading him by the hands, brought him into Damascus.

9 And he was there three days, without sight, and he neither eat nor drank.

10 Now there was a certain disciple at Damascus, by name Ananias: and the Lord said to him in a vision: Ananias. And he said: Behold I am here, Lord.

11 And the Lord said to him: Arise, and go into the street, that is called Strait, and seek in the house of Judas, one named Saul, of Tarsus: for behold he prayeth.

12 (And he saw a man named Ananias coming in, and

<sup>a</sup> A. D. 34. Gal. i. 13.—<sup>b</sup> Infra, xxii. 6, and 10, and xxvi. 12; 1 Cor. xv. 8; 2 Cor. xii. 2.

he primitive Church, nothing more was done than what we read, totidem litteris, in the Scripture. S. Augustin answers this, when he says, "Insomuch that he saith, Philip baptized him, he would have it understood, that all things were done, which though in the Scripture, for brevity sake, they are not mentioned, yet by order of tradition we know were to be done."

\* V. 11. Dementasset, ἐξαστηκεν αὐτοῦς. So ver. 15, Stupens admirabatur, the same word, ἐξίστατο.

† V. 17. S. Chrys. Hom. 18. οὐδὲ γὰρ εἶχεν ἐξουσίαν.

‡ V. 31. Et quomodo possum, nisi aliquis ostenderit mihi? εἰ μὴ τις ὁδηγήσῃ με.

CHAP. IX. VER. 4. *Why dost thou persecute me?* My disciples, my brothers, and my friends. The head speaks for the members, and by a figure of speech, calls them itself. S. Aug. in Psal. xxx.

VER. 7. *There it shall be told thee, &c.* The Almighty having established a Church and ministry, the depositories of his doctrines, does not, even on this extraordinary occasion, transgress his own laws; but sends him to the ministers of religion, that instruction may be imparted through them, as through its proper channel. This observation is worthy the notice of the self-inspired of the present day, who pretend to receive their light direct from heaven. Nothing can be more opposite to the spirit of the gospel than such delusion. A.—Hear the great S. Augustin: "Paul, though with the Divine and heavenly voice prostrated and instructed, yet was sent to a man to receive the sacraments, and to be joined to the Church." De Doct. Chris. l. 1, in Præm.

VER. 9. *Three days.* During the time, he neither eat nor drank, to testify

laying his hands upon him, that he might receive his sight.)

13 But Ananias answered: Lord, I have heard from many of this man, how great evils he hath done to thy saints in Jerusalem:

14 And here he hath authority from the chief priests to bind all, that invoke thy name.

15 And the Lord said to him: Go, for this man is a vessel of election to me, to carry my name before the Gentiles, and kings, and children of Israel.

16 For I will show him how great things he must suffer for the sake of my name.

17 And Ananias went his way, and entered into the house: and laying his hands on him, he said: Saul, brother, the Lord Jesus hath sent me, he who appeared to thee in the way as thou camest, that thou mayest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it were scales, and he received his sight: and rising up, he was baptized.

19 And when he had taken meat, he was strengthened. And he was with the disciples who were at Damascus, for some days.

20 And immediately he preached Jesus in the synagogues, that he is the Son of God.

21 And all were astonished that heard him, and said. Is not this he who in Jerusalem attacked violently those who called upon that name: and came hither for this purpose, that he might lead them bound to the chief priests?

22 But Saul increased much more in strength, and confounded the Jews who dwelt at Damascus, affirming that this is the Christ.

23 And when many days were passed, the Jews consulted together to kill him.

24 But their lying in wait was made known to Saul. And they guarded the gates also day and night, that they might kill him.

25 But the disciples taking him by night, conveyed him away by the wall, letting him down in a basket.

26 And when he was come into Jerusalem, he offered

<sup>c</sup> Infra, xxii. 12.—<sup>d</sup> 2 Cor. xi. 32.

his sorrow for his past conduct. He likewise spent the time in prayer, to prepare himself for the reception of grace. S. Chrys. Hom. 19.

VER. 12. *And he saw a man, &c.* This verse, which is by way of a parenthesis, contains the words of the historian, S. Luke, telling us what S. Paul saw in a vision, and what the Spirit at the same time revealed to Ananias. Wi.

VER. 15. *A vessel of election.* A chosen elect vessel, and minister of the gospel. Wi.—Σκεῦος ἐκλογῆς, an organ, or instrument.

VER. 17. *Laying his hands on him.* This imposition of hands, made use of on different occasions, was to pray that he might receive his sight, as well as the grace of the Holy Ghost, which God sometimes gave to persons not yet baptized, as to Cornelius. Acts x. 44. Wi.—This imposition of hands was not the same as that by which the faithful were confirmed, or ordained ministers, but a ceremony commonly used by the apostles to restore health to the sick. If Saul, in consequence, receives the Holy Ghost, it was an extraordinary miraculous event, which was not an unfrequent circumstance in the infancy of Christianity. Calmet.

VER. 23. *When many days were passed.* By the account S. Paul gives of himself, (Gal. i.) soon after his conversion, he went into Arabia, and about three years after he might come to Damascus. Then it seems to have happened that they were for killing him, for becoming a Christian; and the brethren saved his life, by conveying him down the walls of the town in a basket. After this he went to Jerusalem, where the disciples knew little of him, and were afraid of him, till S. Barnabas introduced him to the apostles, and gave an account of his conversion. Wi.—*Many days.* That is, three years. For Saul went for a time from Damascus to Arabia. Gal. i. 17, and 18. It was on his return from thence that the Jews conspired against his life, as is here related. Tirinus.